

T H E

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For A U G U S T, 1792.

*An Essay on the Life and Genius of Samuel Johnson, LL. D.
By Arthur Murphy, Esq. 8vo. 3s. 6d. boards. Longman,
&c. 1792.*

AFTER many ponderous volumes of Johnsoniana, after examining the conduct and genius of this singular man, in the various forms of memoirs, lives, essays and anecdotes, what can remain for the present writer? He answers this question: 'perhaps what has not yet been attempted; a short, yet full, a faithful, yet temperate, history of Dr. Johnson.' The proprietors of Johnson's works, it is added, thought the life prefixed to their former edition too unwieldy for republication. Too much foreign matter was intermixed, and Johnson himself was scarcely visible in the mass. This last argument we shall leave to the judgment of the modern Mæcenases of literature—the booksellers: they have decided, and we have been accustomed to bow to their decisions in these points. We may, however, suggest a doubt whether, already possessing a Life of Johnson full and complete, though dull, trifling, and absurd, it might not have been better to have supplied its place at the head of an edition of his works, with a shorter 'Notice Literaire,' not unlike in form and extent to his own Lives of the Poets. This suggestion is chiefly aimed against the design, not against the execution of this biographical Essay. Mr. Murphy, if tried on his own statutes, will be dismissed with applause: the present Life is sufficiently full and faithful; often picturesquely accurate. The little anecdotes are brought forward in their proper place; they are related pointedly and concisely, so as to illustrate some particular feature in Johnson's mind or manner; nor have we perceived any description improperly overcharged, any circumstance injudiciously exaggerated. Whether the egotisms of a chronological collection of Johnsoniana may have made us peculiarly attentive to one point, or whether the errors of his immediate predecessor may have made Mr. Murphy particularly cautious, we know not; but it seemed as if the biographer had with singular anxiety kept in the back-ground: he is sometimes scarcely conspicuous enough

C. R. N. AR. (V.) *August, 1792.*

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to make his description sufficiently clear. — It is time, however, to turn to the work.

Mr. Murphy alludes, in the Introduction, a little obliquely, and with some delicacy, to the Life of Johnson by sir John Hawkins, and the Johnsoniana of Mr. Boswell. Of such admirers as Mr. Boswell, Johnson speaks, when he says, that 'his friends have acted with the diligence of spies on his conduct;' and Mr. Murphy, who was present at one of the first interviews with Mr. Boswell, adds an observation which the collector had forgotten, or wished not to remember. 'You know,' says the obsequious Caledonian, 'I cannot help coming from Scotland'—'Sir,' says Johnson, 'no more can the rest of your countrymen.' Yet the cheerful good-humoured civility, perhaps fervility, of Mr. Boswell, often softened the rugged harshness of his companion; the blandishing sounds became at first tolerable, and at last almost necessary to his ease and comfort.

It is not easy to add to the number of facts, already collected with indefatigable diligence, or to circumstances as clearly known as tortured memory can supply them. One of the earliest works of Johnson was the translation of Jerome Lobo; and, in the Introduction, as well as the Translation, the biographer traces the vigorous mind, the bold comprehensive conception, and the luminous expression, which afterwards distinguished even his most careless sketches. A pretty long extract is given from this work, by which Mr. Murphy tells us that 'the reader will judge whether Lobo is to lose the honour of having been at the head of the Nile, near two centuries before any European traveller.' On this subject, not immediately connected with Johnson, we cannot be diffuse: it has already occurred in our seventieth volume, p. 266, and we shall add only a few comprehensive remarks.

At a distance from the spot, in a situation where the accuracy of either traveller cannot be ascertained by a personal examination, a variation in the description cannot establish the truth of one account, or the fallacy of the other. Lobo, who describes two springs, may be right; and Bruce, who speaks of three, may be wrong. Those, however, accustomed to follow the descriptions of travellers, and the more slavish labours of compilers, acquire an intuitive discrimination, which must supply the want of sufficient evidence. In every real observer, there is a minute peculiarity in the delineations of objects, which seldom occurs in the work of a copyist: hills have not only an 'easy slope,' but they are distinguished by a particular circumstance of form, of direction, or of arrangement. A country is not only well wooded, but the trees have a peculiar shape,

shape, a particular direction, or are distinguished by their branches and their foliage. Few compilers, who wish to deceive, can imitate these more pointed descriptions with success: their ideas are general; the forms want the peculiar distinctions, their tints the vivid colourings of nature. It was on this foundation that, in reviewing Mr. Bruce's description of the head of the Nile, in the passage referred to, we gave our opinion of his being really the first European who had seen, or at least returned to describe it. Even Paez, who seems to have given a more minute and discriminated account of it than Lobo, failed, in our opinion, on the comparison. Another circumstance greatly influenced us. On examining Mr. Bruce, with all his predecessors in our hand, and all the information in our power, we could not detect him in any direct fallacy, in any very striking misrepresentation. He had often committed himself in circumstances where, if he had deceived, he must have been detected, but escaped with credit. The consequence, therefore, was, that in other parts, where no direct criterion could be applied, he deserved to be trusted. In short, after every examination that we can bestow, we are convinced that both Lobo and Paez had obtained good information; that Mr. Bruce had seen with his own eyes—But to return.

The next projected work of Johnson was the Latin poems of Politian, with the history of Latin poetry, from the æra of Petrarch to that of Politian; a plan which our author commends, supporting at the same time, the propriety of the attempt of writing with elegance in a dead language. We may regret the failure of Johnson's plan, without acceding to his and Mr. Murphy's opinion, respecting the pleasure or advantages to be derived from the Latin poetry of the moderns. Vida, Fracastorius, Sanazzarius, Strada, and Lowth, have excelled in these attempts; but by whom are their works now read? We take them up occasionally, with listless languor, and lay them down without regret: we admire sometimes a happy imitation; but more often regret vapid lines, and inelegant expressions. Those, who read with pleasure the Latin classics, see their inferiority; to others they are uninteresting and unintelligible. Johnson's Latin poetry we have already had occasion to say, is sometimes unclassical and incorrect: his poem *Ἰνῶδι σεαυτοῦ*, though nervous and energetic, is inferior in elegance to the translation given in p. 82 of this biographical Essay.

Johnson's subsequent schemes and connections are not represented in a new light by Mr. Murphy; and we are only struck with lord Gower's letter to his friend, soliciting his in-

terference with Swift to procure Johnson the degree of master of arts from the university of Dublin, as necessary to his obtaining the school at Appleby in Leicestershire. The neglect of lord Gower's friend, or the disapprobation of the dean, may have occasioned Johnson's antipathy to Swift; but, if the style of his lordship's letter be considered, the source of the failure will be sufficiently conspicuous. It is written with the careless apathy, the indifference of a man, who seems to expect, and is not solicitous to avoid, a refusal.—Croufaz' examination of Pope's essay, is now known to have been translated by Mrs. Carter.

The story of Lauder's imposition must, of course, make a part of the life of Dr. Johnson. Our author observes with propriety that, in examining the supposed originals produced by Lauder, Johnson seemed to think that we made some progress in the history of the human mind, by tracing ideas to their source, watching their progress and developement, their new combinations, their various forms, and their richer ornaments. At that time, he appears not to have been actuated by any dislike to Milton; for, while under the influence of Lauder's misrepresentations, he wrote the prologue to *Comus*, which was acted for the benefit of the poet's grand-daughter: Lauder's forgeries were not detected till the year afterwards. It may, perhaps, be allowed, that Johnson, whose political opinions were at that time fixed, was not displeased at some leaves being taken from the laurel of the apologist of regicide, though his generosity would not allow him to pursue his dislike in declining to assist Mrs. Foster. It would have been better to have referred the whole to the subsequent disquisition, in the short review of Johnson's works, where Mr. Murphy meets the accusation in a manly and a masterly way. We shall connect what he has separated. In this part of the Essay, after properly detailing the disadvantages of a republican form of government, and showing the inconveniences that have arisen from it, in the most boasted republican forms of the antient world, he proceeds:

‘ The peace and happiness of society were what Dr. Johnson had at heart. He knew that Milton called his defence of the regicides, a defence of the people of England, but, however glossed and varnished, he thought it an apology for murder. Had the men, who, under a shew of liberty, brought their king to the scaffold, proved by their subsequent conduct, that the public good inspired their actions, the end might have given some sanction to the means; but usurpation and slavery followed. Milton undertook the office of secretary under the despotic power of Cromwell, offering the incense of adulation to his master, with the titles of
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director of public councils, the leader of unconquered armies, the father of his country. Milton declared, at the same time, that nothing is more pleasing to God, or more agreeable to reason, than that the highest mind should have the sovereign power. In this strain of servile flattery Milton gives us the right divine of tyrants. But it seems, in the same piece, he exhorts Cromwell "not to desert those great principles of liberty which he had professed to espouse; for it would be a grievous enormity, if, after having successfully opposed tyranny, he should himself act the part of a tyrant, and betray the cause that he had defended." This desertion of every honest principle the advocate for liberty lived to see. Cromwell acted the tyrant; and, with vile hypocrisy, told the people, that he had consulted the Lord, and the Lord would have it so. Milton took an under part in the tragedy. Did that become the defender of the people of England? Brutus saw his country enslaved; he struck the blow for freedom, and he died with honour in the cause. Had he lived to be secretary under Tiberius, what would now be said of his memory?

The last apology for Milton is, that he acted according to his principles. But Johnson thought those principles detestable; pernicious to the constitution in church and state, destructive of the peace of society, and hostile to the great fabric of civil policy, which the wisdom of ages has taught every Briton to revere, to love, and cherish. He reckoned Milton in that class of men, of whom the Roman historian says, when they want, by a sudden convulsion, to overturn the government, they roar and clamour for liberty; if they succeed, they destroy liberty itself. *Ut imperium evertant, libertatem præferunt; si perverterint, libertatem ipsam aggredientur.* Such were the sentiments of Dr. Johnson; and it may be asked, in the language of Bolingbroke, "Are these sentiments, which any man, who is born a Briton, in any circumstances, in any situation, ought to be ashamed, or afraid to avow?" Johnson has done ample justice to Milton's poetry: the criticism on *Paradise Lost* is a sublime composition. Had he thought the author as good and pious a citizen as Dr. Watts, he would have been ready, notwithstanding his non conformity, to do equal honour to the memory of the man.

To this view of the question it is not easy to reply; though what may be said may be foreseen. An admirer of Milton may with justice support his sincerity. He yielded to the storm with no unmanly complaining, no mean solicitations; with calmness, patience and resignation.

It will strike every reader of Johnson's numerous Biographers, that a considerable period of his Life is lost in saying, that he was the hireling of Cave, a compiler in Osborne's shop, the com-

panion of the dissipated irregular Savage, the laborious word-catcher in the vast work of his Dictionary. The particular circumstances are unknown; and if, as he had often said, he could have written the history of Grub-street more advantageously than any other author, it must be regretted that he had not attempted it. The history would have included his own; for we have much reason to think that, though the names were changed, the fable might remain unaltered.

His letter to Richardson, while under arrest, has been the occasion of some animadversion; we think unjustly: it is necessary, however, to transcribe the account.

“ Sir,

“ I am obliged to entreat your assistance. I am now under an arrest for five pounds eighteen shillings. Mr. Strahan, from whom I should have received the necessary help in this case, is not at home; and I am afraid of not finding Mr. Millar. If you will be so good as to send me this sum, I will very gratefully repay you, and add it to all former obligations. I am, sir,

Your most obedient,

and most humble servant,

SAMUEL JOHNSON.”

Gough-square, 16 March.

In the margin of this letter there is a memorandum in these words: “ March 16, 1756. Sent six guineas. Witness. Wm. Richardson.” For the honour of an admired writer it is to be regretted, that we do not find a more liberal entry. To his friend in distress he sent eight shillings more than was wanted. Had an incident of this kind occurred in one of his romances, Richardson would have known how to grace his hero; but in fictitious scenes generosity costs the writer nothing.’

We remember that, in a literary conversation, it was contested, whether the novelist, who is most liberal in his work, is not usually the least generous in his private character. This anecdote may appear to support the real parsimony of the author, whose hero gives most profusely; but something may still be said in favour of Richardson. He seems not to have been an intimate friend of Johnson; he was applied to on a particular emergency, when his other friends were absent: all that he asked was a temporary supply, and that was granted. There was certainly no ostentatious liberality; but a kind action seems to have been done, without delay, and without grudging.—The little circumstances in the following anecdote, are sufficiently curious to induce us to transcribe them,

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He retired to Gray's Inn, and soon removed to chambers in the Inner Temple-lane, where he lived in poverty, total idleness, and the pride of literature. *Magni stat nominis umbrâ.* Mr. Fitzherbert (the father of lord St. Helen's, the present minister at Madrid) a man distinguished through life for his benevolence and other amiable qualities, used to say, that he paid a morning visit to Johnson, intending from his chambers to send a letter into the city: but, to his great surprize, he found an author by profession without pen, ink, or paper. The present bishop of Salisbury was also among those who endeavoured, by constant attention, to sooth the cares of a mind which he knew to be afflicted with gloomy apprehensions. At one of the parties made at his house, Boscovich, the Jesuit, who had then lately introduced the Newtonian philosophy at Rome, and, after publishing an elegant Latin poem on the subject, was made a fellow of the Royal Society, was one of the company invited to meet Dr. Johnson. The conversation at first was mostly in French. Johnson, though thoroughly versed in that language, and a professed admirer of Boileau and La Bruyere, did not understand its pronunciation, nor could he speak it himself with propriety. For the rest of the evening the talk was in Latin. Boscovich had a ready current flow of that flimsy phraseology with which a priest may travel through Italy, Spain, and Germany. Johnson scorned what he called colloquial barbarisms. It was his pride to speak his best. He went on, after a little practice, with as much facility as if it was his native tongue. One sentence this writer well remembers. Observing that Fontinelle at first opposed the Newtonian philosophy, and embraced it afterwards, his words were: *Fontinellus, ni fallor, in extremâ senectute, fuit transfuga ad castra Newtoniana.*

Mrs. Piozzi has already related the introduction of Mr. Murphy to Dr. Johnson, and with fidelity; for our author only transcribes it; nor does he add to the circumstances which occurred in the short negotiation, respecting Johnson's pension, *cujus pars magna fuit.* Dr. Rose's argumentum ad hominem on this subject, in the dispute relative to the superiority of North British writers, was undoubtedly illiberal.

His political tracts were published in 1770, and the following years. In these we believe Johnson was sincere, but he was certainly mistaken. On the subject of Falkland Islands, spots 'thrown aside from human use, barren in summer and stormy in winter,' he appears to have followed the direction, and adopted the opinions which a pusillanimous administration wished to inculcate. They were certainly erroneous in a political view; and, if they were his own, shew that on such subjects he was incapable of forming a just opinion. The senti-

ments of the 'False alarm,' the subsequent decision of the house of commons, those of 'Taxation no tyranny,' future events have confuted.

Johnson had a decided aversion to Scotchmen. He thought they had succeeded in England beyond their deserts, and he compared the impudence of a Scotchman to that of a 'leech, which fixes and sucks the blood;' while that of an Irishman was only 'the teasing impertinence of a fly.' But,

'he had other reasons that helped to alienate him from the natives of Scotland. Being a cordial well-wisher to the constitution in church and state, he did not think that Calvin and John Knox were proper founders of a national religion. He made, however, a wide distinction between the Dissenters of Scotland and the Separatists of England. To the former he imputed no disaffection, no want of loyalty. Their soldiers and their officers had shed their blood with zeal and courage in the service of Great Britain; and the people, he used to say, were content with their own established modes of worship, without wishing, in the present age, to give any disturbance to the church of England. This he was at all times ready to admit; and therefore declared, that whenever he found a Scotchman to whom an Englishman was as a Scotchman, that Scotchman should be as an Englishman to him. In this, surely, there was no rancour, no malevolence. The Dissenters on this side the Tweed appeared to him in a different light. Their religion, he frequently said, was too worldly, too political, too restless and ambitious. The doctrine of cashiering kings, and erecting on the ruins of the constitution a new form of government, which lately issued from their pulpits, he always thought was, under a calm disguise, the principle that lay lurking in their hearts. He knew that a wild democracy had overturned king, lords, and commons; and that a set of republican fanatics, who would not bow at the name of Jesus, had taken possession of all the livings and all the parishes in the kingdom. That those scenes of horror might never be renewed, was the ardent wish of Dr. Johnson; and though he apprehended no danger from Scotland, it is probable that his dislike of Calvinism mingled sometimes with his reflections on the natives of that country.'

The latter part of this passage we have transcribed with pleasure: they are the sentiments that we have more than once had occasion to offer. To the former, in gratitude for many favours that we have received from Scotchmen, we must object. A Scotchman is slow in admitting friendship; but, when once attached to any man, his nation is no longer considered; or, if nationality still prevails, his friend is to him, a

Scotchman. Various instances of this kind we have witnessed.

When Mr. Murphy arrives at the æra of 'the Lives of the Poets,' his observations on the utility and conduct of biography are truly valuable. Some objection may probably be made to his too eager praise of the French eloges; and it may be justly questioned, whether partial narratives, except as examples of greatness, diligence and ability, are not worse than cold neglect. Even, as examples, if too warmly coloured, they may contribute to discourage, rather than to animate. In England, it must be allowed, that men of genius have often died poor and neglected. The causes have not indeed been always known; and, if they were, no reflection would have been probably cast, in some instances, on the judgment or the liberality of the great. That Dr. Hodges, who 'from contagion drew purer breath,' and forsook not the bed-sides of those affected with the plague, should die for debt in a jail, we may regret; but we cannot allow very extraordinary merit to the man who does no more than not desert his professional post in the time of danger. We must own, also, that we agree with Johnson in thinking, that academies would not be advantageous to the cause of literature: to combat our author's particular arguments, in opposition to this opinion, would be invidious at this time.

The last scenes of Johnson's life are well known: his attention to the cause of literature was evinced, among other circumstances, by his communication of the names of the original authors of the *Antient Universal History*; and his integrity by paying a small debt to Mr. Faden, which he had borrowed of his father, and a larger one to Mr. Hamilton. But the question will recur, why were these debts so long suffered to remain; for we cannot suppose that his mind was suddenly enlightened and his memory renovated?

Mr. Murphy next proceeds to consider Johnson as a man, and an author. In the former view, our biographer seems to have described Johnson impartially, without concealing his failings or exaggerating his merits: the whole account is, we think, fair, candid, and just—Nor can we deny our commendation to the 'review of Johnson's works,' with the very few exceptions that we have formerly had occasion to state. The comparison between Johnson and Addison is excellent, and though long, we cannot resist transcribing it.

'Of Addison, Johnson was used to say, he is the Raphael of essay writers. How he differed so widely from such elegant models is a problem not to be solved, unless it be true that he took an early tincture from the writers of the last century, particularly sir
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Thomas Brown. Hence the peculiarities of his style, new combinations, sentences of an unusual structure, and words derived from the learned languages. His own account of the matter is, "when common words were less pleasing to the ear, or less distinct in their signification, I familiarised the terms of philosophy, by applying them to popular ideas." But he forgot the observation of Dryden: *If too many foreign words are poured in upon us, it looks as if they were designed, not to assist the natives, but to conquer them.* There is, it must be admitted, a swell of language, often out of all proportion to the sentiment; but there is, in general, a fullness of mind, and the thought seems to expand with the sound of the words. Determined to discard colloquial barbarisms and licentious idioms, he forgot the elegant simplicity that distinguishes the writings of Addison. He had what Locke calls a round-about view of his subject; and, though he was never tainted, like many modern wits, with the ambition of shining in paradox, he may be fairly called an *original thinker*. His reading was extensive. He treasured in his mind whatever was worthy of notice, but he added to it from his own meditation. He collected, quæ reconderet, auctaque promeret. Addison was not so profound a thinker. He was born to write, converse, and live with ease; and he found an early patron in lord Somers. He depended, however, more upon a fine taste, than the vigour of his mind. His Latin poetry shews, that he relished, with a just selection, all the refined and delicate beauties of the Roman classics; and when he cultivated his native language, no wonder that he formed that graceful style, which has been so justly admired; simple, yet elegant; adorned, yet never overwrought; rich in a lusion, yet pure and perspicuous; correct, without labour, and, though sometimes deficient in strength, yet always musical. His essays, in general, are on the surface of life; if ever original, it was in pieces of humour. Sir Roger de Coverly, and the Tory Fox-hunter, need not to be mentioned. Johnson had a fund of humour, but he did not know it, nor was he willing to descend to the familiar idiom and the variety of diction which that mode of composition required. The letter, in the Rambler, N^o 12, from a young girl that wants a place, will illustrate this observation. Addison possessed an unclouded imagination, alive to the first objects of nature and of art. He reaches the sublime without any apparent effort. When he tells us, "if we consider the fixed stars as so many oceans of flame, that are each of them attended with a different set of planets; if we still discover new firmaments and new lights, that are sunk further in those unfathomable depths of æther, we are lost in a labyrinth of suns and worlds, and confounded with the magnificence and immensity of nature;" the ease, with which this passage rises to an unaffected grandeur, is the se-

cret charm that captivates the reader. Johnson is always lofty ; he seems, to use Dryden's phrase, to be o'er-inform'd with meaning, and his words do not appear to himself adequate to his conception. He moves in state, and his periods are always harmonious. His *Oriental Tales* are in the true style of eastern magnificence, and yet none of them are so much admired as the *Visions of Mirza*. In matters of criticism, Johnson is never the echo of preceding writers. He thinks and decides for himself. If we except the *Essays on the Pleasures of Imagination*, Addison cannot be called a philosophical critic. His moral *Essays* are beautiful ; but in that province nothing can exceed the *Rambler*, though Johnson used to say, that the essay on the burthens of mankind (in the *Spectator*, N^o 558) was the most exquisite he had ever read. Talking of himself, Johnson said, " Topham Beauclerk has wit, and every thing comes from him with ease ; but when I say a good thing, I seem to labour." When we compare him with Addison, the contrast is still stronger. Addison lends grace and ornament to truth ; Johnson gives it force and energy. Addison makes virtue amiable ; Johnson represents it as an awful duty. Addison insinuates himself with an air of modesty ; Johnson commands like a dictator ; but a dictator in his splendid robes, not labouring at his plough. Addison is the Jupiter of Virgil, with placid serenity talking to Venus :

" Vultu, quo cœlum tempestatesque serenat."

Johnson is *Jupiter tonans* : he darts his lightning, and rolls his thunder, in the cause of virtue and piety. The language seems to fall short of his ideas ; he pours along, familiarizing the terms of philosophy, with bold inversions, and sonorous periods ; but we may apply to him what Pope has said of Homer : " it is the sentiment that swells and fills out the diction, which rises with it, and forms itself about it ; like glass in the furnace, which grows to a greater magnitude, as the breath within is more powerful, and the heat more intense."

The Sermons left for publication by Dr. Taylor were unquestionably Johnson's, and the fact is now ascertained on the authority of Mr. Hayes, the editor. We found great reason to form the same opinion, in our review of these excellent Discourses. It escaped us, in the proper place, to notice Mr. Strahan's apology for Johnson's *seeming* to pray for the dead, supported by his opinion respecting purgatory, recorded by Mr. Boswell. In his cooler moments, he did not think such prayers proper, except with the limitations there expressed ; but the morbid melancholy of Johnson did not always allow him to be cool : there were many moments, when his language countenanced a very different opinion.

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That Johnson passed some partial judgments in his *Lives of the Poets*; that he was sometimes blinded by prejudice; that he occasionally saw through the medium of party or religion; and that, without the taste which would enable him to decide, he rashly determined from abstract reasoning, and the examination of a philosopher, where philosophy was an inadequate judge, must be allowed. Mr. Murphy sometimes admits his errors, and sometimes endeavours to apologise for them. His defence of Johnson, respecting Milton, we have already had occasion to quote and commend. What relates to the rival translation of Homer, which Johnson imputes to Addison; an imputation that has been since contested, but which Mr. Murphy defends, must rest on its present foundation. To examine this question would lead us too far, and we might at last find that the difference is less in reality than in appearance.

We cannot leave this biographical Essay, without again expressing our gratitude to the author for the pleasure we have received from it, and commending the very able and candid manner in which it is executed. A few incuriæ in the language have lessened that pleasure; but, as they are neither numerous nor important, they will not greatly detract from the merit of the work.

In the * edition to which this Life is prefixed, the order observed in the last edition is inverted, and Johnson's works are chronologically arranged, omitting those attributed to him without foundation.—The apotheosis of Milton is known by the present bishop of Salisbury (Dr. Douglas) to have been written by Guthrie; the verses on Mrs. Montague were written by Mr. Jerriugham, the criticism on Burke's sublime and beautiful by Mr. Murphy.—Some of Johnson's prayers are printed, and several of his letters added to the twelfth volume.

The American Geography; or, a View of the present Situation of the United States of America. By Jedidiah Morse. Second Edition. 8vo. 7s. boards. Stockdale. 1792.

WITHIN a few years only have the resources and natural riches of America been known, and this knowledge is still so confined, that Europe may be yet said 'to be ignorant of the situation of the western continent.' There is scarcely a natural advantage that America does not possess, and which may not, in time, render it a successful rival to the most favoured spots, or perhaps the whole of Europe. This ought not, however, to inspire distrust and uneasiness in a political view.

* In twelve volumes octavo, price 3l. 12s. boards.

Conquest can never be the aim of the inhabitants of this continent, or at least conquests beyond their own seas. What should they wish to acquire? Lands?—They have already too much. Mines of precious metals? The illusion is vanished, and it is now known that industry and national spirit are richer mines than the earth affords. Commercial colonies and more numerous subjects? Each is to them useless, for lands are not wanting; and where people can live, population must increase. While, therefore, their own constitution prevents the ambitious designs of individuals, they can have no inducement to carry their arms into distant countries from other views. One circumstance can only give alarm: the progressive population to the west has already reached the Ohio, and even the Mississippi. Within a very few years, it must press on the Spanish territories of Louisiana to the south, and on the northern Mexicans. If no encroaching spirit excites a quarrel, all will be well; but if a war with Spain commences, Spanish America must fall, and our own West-India islands can only be retained by a powerful fleet, at an expence perhaps inadequate to their value. Our colonies on the north will not excite their jealousy or their envy: they already possess as much as they can desire from thence, by the free navigation of the lakes; and the whole of their commercial ambition must be fully gratified by the possession of California. From this view of the state of facts, England has her choice of two measures: the first, and preferable, is a close and intimate federal union with America, offensive and defensive. She wants only the fleets of Great Britain to reign supreme in the west, and will in return furnish, cheerfully, ample markets to our manufacturers for many ages, since population *must* increase faster than manufacturers can supply them. The second measure is a similar alliance with Spain, to guarantee the possessions of each in America: but to this there are numerous objections; it will not be equally secure; it will not be equally efficacious.

But we must turn from these speculations, suggested by the work before us, and give some account of its contents. The American Geography is a work of curious and extensive information. Through the whole, we perceive a studied exaggeration of the advantages, both natural and political, of the United States; but, through this medium, after making every allowance for its effects, we can easily see that America, though not a vast kingdom, will consist of powerful states, whose alliance will be valuable. The whole of this volume offers so many subjects of novelty and importance, that it is impossible to follow the author in detail. We would recommend very strongly the work to our readers, with the limitations

limitations mentioned, as containing the most correct and comprehensive account of America in general that probably exists. A short analysis of the plan, with some information of curiosity and utility, we may be allowed perhaps to add.

After the usual geographical introduction, and the explanation of terms, our author gives an account of the discovery of America, a general description of the continent, with a chronological view of the discoveries and settlements, as well as the divisions of North America.

The general account and history of the United States, which follow, are highly instructive and entertaining. It is impossible, we have said, to follow Mr. Morse particularly; but we shall extract some curious remarks from what he has observed respecting the 'face of the country,' with a view to the question, how far the low land to the east of the Allegany mountains, is in reality new ground gained from the sea?

1. It is a fact, well known to every person of observation who has lived in, or travelled through the southern states, that marine shells, and other substances which are peculiar to the sea-shore, are almost invariably found by digging eighteen or twenty feet below the surface of the earth. A gentleman of veracity told me, that in sinking a well many miles from the sea, he found, at the depth of twenty feet, every appearance of a salt marsh, that is, marsh grass, marsh mud, and brackish water. In all this flat country, untill you come to the hilly land, wherever you dig a well, you find the water, at a certain depth, fresh and tolerably good; but if you exceed that depth two or three feet, you come to a saltish or brackish water that is scarcely drinkable, and the earth dug up resembles, in appearance and smell, that which is dug up on the edges of the salt marshes.

2. On and near the margin of the rivers are frequently found sand-hills, which appear to have been drifted into ridges by the force of water. At the bottom of some of the banks in the rivers, fifteen or twenty feet below the surface of the earth, are washed out from the solid ground, logs, branches, and leaves of trees; and the whole bank, from bottom to top, appears streaked with layers of logs, leaves, and sand. These appearances are seen far up the rivers, from eighty to one hundred miles from the sea, where, when the rivers are low, the banks are from fifteen to twenty feet high. As you proceed down the rivers towards the sea, the banks increase in height, but still are formed of layers of sand, leaves, and logs, some of which are entirely sound, and appear to have been suddenly covered to a considerable depth.

3. It has been observed, that the rivers in the southern states frequently vary their channels; that the swamps and low grounds are constantly filling up; and that the land in many places annually

annually infringes upon the ocean. It is an authenticated fact, that no longer ago than 1771, at Cape Lookout, on the coast of North Carolina, in about latitude $34^{\circ} 50'$, there was an excellent harbour, capacious enough to receive an hundred sail of shipping at a time, in a good depth of water. It is now entirely filled up, and is solid ground. Instances of this kind are frequent along the coast.

‘ It is observable, likewise, that there is a gradual descent of about eight hundred feet, by measurement, from the foot of the mountains to the sea board. This descent continues, as is demonstrated by soundings, far into the sea.

‘ 4. It is worthy of observation, that the soil on the banks of the rivers is proportionably coarse or fine according to its distance from the mountains. When you first leave the mountains, and for a considerable distance, it is observable that the soil is coarse, with a large mixture of sand and shining heavy particles. As you proceed towards the sea, the soil is less coarse, and so on in proportion as you advance the soil is finer and finer, until, finally, is deposited a soil so fine, that it consolidates into perfect clay; but a clay of a particular quality, for a great part of it has intermixed with it reddish streaks and veins like a species of *ochre*, brought probably from the *red lands* which lie up towards the mountains. This clay, when dug up and exposed to the weather, will dissolve into a fine mould, without the least mixture of sand or any gritty substance whatever. Now we know that running waters, when turbid, will deposit, first, the coarsest and heaviest particles, mediately, those of the several intermediate degrees of fineness, and ultimately, those which are the most light and subtle; and such in fact is the general quality of the soil on the banks of the southern rivers.

‘ 5. It is a well known fact, that on the banks of Savannah river, about ninety miles from the sea in a direct line, and one hundred and fifty or two hundred as the river runs, there is a very remarkable collection of oyster-shells of an uncommon size. They run in a north-east and south west direction, nearly parallel with the sea coast, in three distinct ridges, which together occupy a space of seven miles in breadth. The ridges commence at Savannah river, and have been traced as far south as the northern branches of the Altamaha river. They are found in such quantities, as that the indigo planters carry them away in large boat loads, for the purpose of making lime-water, to be used in the manufacture of indigo. There are thousands and thousands of tons still remaining. The question is, how came they here? It cannot be supposed that they were carried by land. Neither is it probable that they were conveyed in canoes, or boats, to such a distance from the place where oysters are now found. The uncivilised

vilified natives, agreeable to their roving manner of living, would rather have removed to the sea shore, than have been at such immense labour in procuring oysters. Besides, the difficulties of conveying them would have been insurmountable. They would not only have had a strong current in the river against them, an obstacle which would not have been easily overcome by the Indians, who have ever had a great aversion to labour, but could they have surmounted this difficulty, oysters, conveyed such a distance, either by land or water in so warm a climate, would have spoiled on the passage, and have become useless. The circumstance of these shells being found in such quantities, at so great a distance from the sea, can be rationally accounted for in no other way, than by supposing that the sea shore was formerly near this bed of shells, and that the ocean has since, by the operation of certain causes not yet fully investigated, receded. These phenomena, it is presumed, will authorise this conclusion, that a great part of the flat country which spreads easterly of the Alleghany mountains, had, in some past period, a superincumbent sea; or rather that the constant accretion of soil, from the various causes before hinted at, has forced it to retire.'

These facts are of great importance in investigating the natural history of the eastern states. They certainly authorise the author's conclusion, and it will only remain to enquire, whether the irruption of the sea, to form the Gulph of Mexico, be of an æra to account for the change; or whether the quantity of water be sufficient to explain it. We think it much more probable, that the appearance of the land is the effect of a more sudden and more violent convulsion, though what that may have been must be left to conjecture. If we combine, however, the ancient traditions of a continent, overwhelmed in the Atlantic, of a large tract in that sea where the bottom is still reached by soundings, with the vast extent of territory left in America by the ocean, at a period probably not more distant, these events may appear to illustrate each other.

Another subject of curiosity is the alligator of America: we shall transcribe our author's description.

'The alligator is a species of the crocodile, and in appearance one of the ugliest creatures in the world. They are amphibious, and live in and about creeks, swamps, and ponds of stagnant water. They are very fond of the flesh of dogs and hogs, which they voraciously devour when they have opportunity. They are also very fond of fish, and devour vast quantities of them. When tired with fishing, they leave the water to bask themselves in the sun, and then appear more like logs of half rotten wood thrown ashore by the current, than living creatures; but upon perceiv-
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ing any vessel or person near them, they immediately throw themselves into the water. Some are of so monstrous a size as to exceed five yards in length. During the time they lie basking on the shore, they keep their huge mouths wide open till filled with musketoos, flies, and other insects, when they suddenly shut their jaws and swallow their prey.

The alligator is an oviparous creature. The female makes a large hole in the sand near the brink of a river, and there deposits her eggs, which are as white as those of a hen, but much larger and more solid. She generally lays about an hundred, continuing in the same place till they are all deposited, which is a day or two. She then covers them with the sand, and the better to conceal them, rolls herself not only over her precious *depositum*, but to a considerable distance. After this precaution, she returns to the water, and tarries until natural instinct informs her that it is time to deliver her young from their confinement; she then goes to the spot, attended by the male, and tearing up the sand, begins to break the eggs; but so carefully that scarce a single one is injured, and a whole swarm of little alligators is seen crawling about. The female then takes them on her neck and back, in order to remove them into the water; but the watchful birds of prey make use of this opportunity to deprive her of some, and even the male alligator, who indeed comes for no other end, devours what he can, till the female has reached the water with the few remaining; for all those which either fall from her back, or do not swim, she herself eats; so that of such a formidable brood, happily not more than four or five escape.

These alligators are the great destroyers of the fish in the rivers and creeks, it being their most safe and general food: nor are they wanting in address to satisfy their desires. Eight or ten, as it were by compact, draw up at the mouth of a river or creek, where they lie with their mouths open, whilst others go a considerable distance up the river, and chase the fish downward, by which means none of any bigness escape them. The alligators being unable to eat under water, on seizing a fish, raise their heads above the surface, and by degrees draw the fish from their jaws, and chew it for deglutition.

Before the setting of winter, it is said, not without evidence to support the assertion, that they swallow a large number of pine knots, and then creep into their dens, in the bank of some creek or pond, where they lie in a torpid state through the winter without any other sustenance than the pine knots.

The account of general Washington is written with warm affection, but apparently without any improper partiality. It is a picture of a man who, probably, with talents not highly brilliant, but useful, with a mind not stored with the choicest

treasures of learning or acquired knowledge, but clear, vigorous, and comprehensive, was thrown into the situation for which his talents were peculiarly adapted. He was one of the favoured few who, called into action with popular opinion highly in his favour, never forfeited it, and retired to private life without a stain on his abilities or his integrity. Mr. Washington was scarcely ever in action, without an imputation on his courage: he retired to his farm without even accepting a compensation for his expences, impoverished rather than enriched by many years command. We shall follow our author in his description of the general in his retirement.

• The virtuous simplicity which distinguishes the private life of general Washington, though less known than the dazzling splendour of his military achievements, is not less edifying in example, or worthy the attention of his countrymen. The conspicuous character he has acted on the theatre of human affairs, the uniform dignity with which he sustained his part amidst difficulties of the most discouraging nature, and the glory of having arrived through them at the hour of triumph, have made many official and literary persons, on both sides of the ocean, ambitious of a correspondence with him. These correspondencies unavoidably engross a great portion of his time; and the communications contained in them, combined with the numerous periodical publications and newspapers which he peruses, renders him, as it were, the *focus of political intelligence for the new world*. Nor are his conversations with well-informed men less conducive to bring him acquainted with the various events which happen in different countries of the globe. Every foreigner of distinction, who travels in America, makes it a point to visit him. Members of Congress, and other dignified persons, do not pass his house, without calling to pay their respects. As another source of information it may be mentioned, that many literary productions are sent to him annually by their authors in Europe; and that there is scarcely one work written in America on any art, science, or subject, which does not seek his protection, or which is not offered to him as a token of gratitude. Mechanical inventions are frequently submitted to him for his approbation, and natural curiosities presented for his investigation. But the multiplicity of epistolary applications, often on the remains of some business which happened when he was commander in chief, sometimes on subjects foreign to his situation, frivolous in their nature, and intended merely to gratify the vanity of the writers by drawing answers from him, is truly distressing, and almost incredible. His benignity in answering, perhaps, increases the number. Did he not husband every moment to the best advantage, it would not be in his power to notice

tice the vast variety of subjects that claim his attention. Here a minuter description of his domestic life may be expected.

'To apply a life at best but short, to the most useful purposes, he lives, as he ever has done, in the unvarying habits of regularity, temperance, and industry. He rises, in winter as well as summer, at the dawn of day; and generally reads or writes some time before breakfast. He breakfasts about seven o'clock, on three small Indian hoe-cakes, and as many dishes of tea. He rides immediately to his different farms, and remains with his labourers until a little past two o'clock, when he returns and dresses. At three he dines, commonly on a single dish, and drinks from half a pint to a pint of Madeira wine. This, with one small glass of punch, a draught of beer, and two dishes of tea (which he takes half an hour before sun setting) constitutes his whole sustenance until the next day. Whether there be company or not, the table is always prepared by its elegance and exuberance for their reception; and the general remains at it for an hour after dinner, in familiar conversation and convivial hilarity. It is then that every one present is called upon to give some absent friend as a toast; the name not unfrequently awakens a pleasing remembrance of past events, and gives a new turn to the animated colloquy.

General Washington is more chearful than he was in the army. Although his temper is rather of a serious cast, and his countenance commonly carries the impression of thoughtfulness, yet he perfectly relishes a pleasant story, an unaffected sally of wit, or a burlesque description, which surprises by its suddenness and incongruity, with the ordinary appearance of the object described. After this sociable and innocent relaxation, he applies himself to business, and about nine o'clock retires to rest. This is the *routine*, and this the hour he observes, when no one but his family is present; at other times he attends politely upon his company until they wish to withdraw. Notwithstanding he has no offspring, his actual family consists of eight persons. It is seldom alone. He keeps a pack of hounds, and in the season indulges himself with hunting once a week; at which diversion the gentlemen of Alexandria often assist.'

This sketch of biography is contained in the notes, and we find similar eulogies of Montgomery, Green, and La Fayette.

The different states of America comprehended in the volume before us, are New England, including New Hampshire, Massachusetts, Rhode Island, Connecticut, and Vermont; New York, New Jersey, Pennsylvania, Delaware State, Maryland, Virginia, Indiana, consisting of lands on the Ohio, of which the only present State is Kentucky, belonging to Virginia; North Carolina, South Carolina, Georgia, and the lands styled

the Western Territory. These are particularly described, and the account is equally full, clear, and comprehensive. A short account of the British, Portuguese, and Spanish dominions in America, of the different kingdoms of Europe, of Asia and Africa, are subjoined. All, except what relates to the United States, is, however, chiefly a short abridgment.

In the different accounts, Mr. Morse has particularly availed himself of whatever has been published, and had access to such authentic documents and private information, as an European would in vain attempt to procure. Much of what he says is already known, and we shall conclude our article with a short account of Kentucky and the western territory, as less known to the English reader.

Kentucky lies to the north of North Carolina, and has on its north-west the Ohio, one of the vast rivers of Western America, which yields only to the Mississippi and the river St. Lawrence. It is minutely intersected with numerous lesser rivers, generally navigable by boats, resting on a lime-stone rock.

‘ This country in general is well timbered. Of the natural growth which is peculiar to this country, we may reckon the sugar, the coffee, the papaw, and the cucumber-tree. The two last are a soft wood, and bear a fruit of the shape and size of a cucumber. The coffee-tree resembles the black oak, and bears a pod, which encloses good coffee. Besides these there is the honey-locust, black mulberry, wild cherry, of a large size, buck-eye, an exceedingly soft wood—the magnolia, which bears a beautiful blossom of a rich and exquisite fragrance. Such is the variety and beauty of the flowering shrubs and plants which grow spontaneously in this country, that in the proper season the wilderness appears in blossom.

‘ The accounts of the fertility of the soil in this country have, in some instances, exceeded belief; and probably have been exaggerated.—That some parts of Kentucky, particularly the high grounds, are remarkably good, all accounts agree. The lands of the first rate are too rich for wheat, and will produce 50 and 60, and in some instances, it is affirmed, 100 bushels of good corn, an acre. In common, the land will produce 30 bushels of wheat or rye an acre. Barley, oats, cotton, flax, hemp, and vegetables of all kinds common in this climate, yield abundantly. The old Virginia planters say, that if the climate does not prove too moist, few soils known will yield more and better tobacco.

‘ In the rivers are plenty of buffalo and catfish of uncommon size, salmon, mullet, rock, perch, garfish, eel, suckers, sunfish, &c.—Trout, shad, and herrings have not been caught in the western waters.

‘ Swamps are rare in Kentucky; and of course the reptiles which

which they produce, such as snakes, frogs, &c. are not numerous. The honey-bee may be called a domestic insect, as it is not found but in civilised countries. This is confirmed by a saying which is said to be common among the Indians, when they see a swarm of bees in the woods, 'well, brothers, it is time for us to decamp, for the white people are coming.'

The climate is said to be healthy, the heat and cold moderate. The population estimated at 100,000. Near Lexington, its chief town, are said to be '*curious sepulchres* full of human skeletons;' and near that spot, a man having dug five or six feet below the surface, is reported to have met with a 'large flat stone, under which was a well of common depth, regularly and artificially stoned.' These facts ought to have been more clearly stated and better ascertained. It is necessary to add, that this place is somewhat to the north, and a little to the east of the supposed Welsh colony, under Madoc.

The Western territory comprehends that part of the United States to the north-west of the Ohio, and to the east of the Mississippi. But little of the land is yet purchased from the Indians; and the whole population, independent of the Indians, does not probably exceed 6000 souls. The very flattering accounts of the fertility of this country, from an anonymous pamphlet, appear suspicious from many circumstances. We shall only transcribe the short description of the forts, often mentioned, which, if accurate, show that this part of America was once inhabited by a warlike and enlightened race; but on these points even conjecture is at a loss.

'*Antiquities and Curiosities.*'] The number of old forts in the Kentucky country are the admiration of the curious, and a matter of much speculation. They are mostly of a circular form, situated on strong, well-chosen ground, and contiguous to water. When, by whom, and for what purpose, these were thrown up, is uncertain. They are certainly very ancient, as there is not the least visible difference in the age or size of the timber growing on or within these forts, and that which grows without; and the oldest natives have lost all tradition respecting them. They must have been the efforts of a people much more devoted to labour than our present race of Indians; and it is difficult to conceive how they could be constructed without the use of iron tools. At a convenient distance from these always stands a small mount of earth, thrown up in the form of a pyramid, and seems in some measure proportioned to the size of its adjacent fortification. On examination, they have been found to contain a chalky substance, supposed to be bones, and of the human kind.

'On an extensive plain, or, as the French term it *parara*, be-

tween Post St. Vincent and Cuscusco river, is what is called the *battle-ground*, where the Siack and Cuscusco Indians fought a desperate battle, in which about 800 were killed on each side. On this spot, the ground for two miles is covered with skulls and other human bones.'

In the Appendix are some notes of no great importance. The most interesting is a calculation of the inhabitants of the United States, which amount to very near four millions.

The History of Rome, from the Foundation of the City by Romulus, to the Death of Marcus Antoninus. 3 Vols. 8vo, 18s. Boards. Cadell. 1792.

THE Historian of the Roman Empire must be left without a rival; but, while we follow his admirable narrative, we are led to regret that it commences in the middle of a varied and splendid scene; that we see Rome in full majesty and power, without being able to ascertain the causes of the one, and the sources of the other. The same circumstance diminishes the merit of the historian: the author may be correct in tracing the events to their origin, but the reader, ignorant of the clue, may consider the imputed source as visionary; or, unacquainted with the characters and situation of the actors, may condemn that as improbable, which arose from the best motives and the most accurate reasoning. These causes must render the History of the Decline and Fall of the Roman Empire less interesting; and, though the English reader is not without resources, they are not such as either in the scope and conduct will properly prepare the way for Mr. Gibbon's luminous narrative. The history of Rollin is merely introductory; that of Montesquieu, for each has been translated, a sketch, bold, animated, and comprehensive, but too concise for general readers, and not sufficiently full to introduce them to the personages of the more interesting scenes, or the situation and circumstances of the government. Mr. Hooke's Roman History is an extensive and classical work; laboured, heavy, and unaffecting, but accurate and clear. Dr. Ferguson's History of the Progress and Termination of the Roman Republic deserves much commendation; but, while he confines himself to the great revolution of the government from republicanism to despotism, he steps hastily over the more early periods, and incurs the same disadvantages we have imputed to Mr. Gibbon's History. Still we may be allowed to add, that a history of the first monarchy of Rome, and the early periods of the republic, connected with Dr. Ferguson's History, and written with the same ability, perspicuity, and accuracy, would probably have connected the several links more satisf-

satisfactorily to the philosophical reader, while the present work will be more pleasing to the general one. Let us hope that this may yet be undertaken. It will not injure the history before us, and it will bring forward that of the progress and termination of the Roman republic, which we think has been unjustly overlooked. We noticed it with approbation in our fifty-fifth volume, in three succeeding articles.

The volumes before us are of a different kind. The author, from the extent of his plan, cannot engage in philosophical research or political disquisitions. He has preferred the continued, unbroken, narrative, and, in the more doubtful parts of the earlier ages, as well as in the more intricate ones, perplexed by contending factions, has chosen the road which sound sense and careful enquiry has pointed out. His history is consequently an elegant, pleasing, and, in general, a very useful performance, continued through nine centuries, to the accession of Commodus. Hooke and Ferguson have been his principal guides; and his language is certainly modelled from Mr. Gibbon's. The author, however, has avoided the splendor and the faults of that historian's style; and, while he has adopted the example in general, we find no instance of distorted sentences, of obscurity, or impropriety.

It cannot be interesting to pursue the tale so often told, the subjects of the historian's narrative, the poet's invention, and dramatic personification. At this time, it can borrow little ornament from style or from novelty; but, so fascinating is the scene of Roman grandeur, so deeply interwoven with our earliest pursuits and boyish fancies, that it can never cease to charm. It is only in our power to animadvert a little on our author's conduct in some of the more striking periods, to select specimens of his opinions and of his language.

The origin of every race must be unknown, except of colonies migrating, when science and polished manners had already made some progress. To have followed the Halicarnassæan in his particular account of different colonies would, therefore, have been to waste the reader's time, and to weary his patience. The narrative was evidently undertaken by the artful Greek, to flatter the various prejudices of the Romans; and Livy, with greater honesty, has been more abrupt and concise in his earlier history. If we premise, that the Etruscians, and perhaps one other race, were colonies from Greece, it will be enough, with our present historian, to assume Romulus and Remus, as the leaders of some hardy herdsmen and shepherds, emigrated probably from Alba. In the account of the reign of Romulus, our author follows Dionysius rather than Livy, though he omits the exaggerated descriptions of populous nations and vast armies. In fact, if any horde of

shepherds, for the Sabines and Veientes were no more, brought at one time 300 men into the field, it would require their utmost efforts; and this number we must occasionally substitute for 30,000, or in some accounts for 300,000. The subject requires not an argument; and, till we find that the country of these shepherds was tilled with such peculiar care that each acre produced three hundred times as much as in modern times, and that every acre was equally fertile, the whole may rest on assertion.

Our first specimen we shall select from the account of the regulations of Romulus.

‘ Though the meditation of the Sabine women had been recompensed by distinctions peculiarly honourable to themselves, yet their sex in general were far from being indebted to the stern and rigid regulations of Romulus. While the wife was precluded from quitting her husband on any pretence, the husband was indulged with the power of repudiating his wife, and even punishing her with death, should she be convicted of adultery, theft, or drunkenness: yet the prudent policy of the lawgiver was expressed in his proscription of polygamy; and the delicacy of the Roman matron was not wounded by any other legal partner of her consort’s embraces.

‘ The robust limbs of the Roman youth were accustomed to the labours of agriculture, and were trained to the exercises of war; the body was strengthened by the former, and rendered active by the latter; from breaking the stubborn glebe, or contesting the prize of swiftness with his companions, the beardless champion, distained with dust and sweat, plunged headlong into the guardian stream of the Tiber; his nerves were braced by the invigorating wave; a frugal repast satisfied the wants of nature; and he was early instructed to bear cold and hunger with fortitude and patience. Whatever acquisitions could enervate the mind or body were strictly prohibited, and the few arts that were requisite to a nation of shepherds and warriors were resigned with contempt to the captives of their superior vigour and valour.

‘ If the discipline of the Roman youth was severe, the paternal power which was sanctioned by Romulus, corresponded with, and even exceeded the rigour of his preceding institutions; his system of jurisprudence asserted the exclusive, absolute, and perpetual dominion of the father over his children. Whatever was acquired by the labour or fortune of the son was immediately lost in the property of the father; at the call of indigence or avarice, the master of a family could dispose of his children according to his discretion; he might chastise their real or imaginary faults by stripes, by imprisonment, by exile, by sending them to work in chains among the meanest of his servants. The majesty of a pa-

rent was even armed with the power of life and death ; and the examples of such bloody executions were sometimes praised, and never punished.

‘ Neither age nor rank could exempt the most illustrious citizen from the bonds of filial subjection ; his own descendants were included in the family of their common ancestor ; and the claims of adoption were not less sacred, nor less severe, than those of nature. The Roman legislator reposed an unbounded confidence in the influence of paternal affection ; and the oppression was rendered more supportable by the assurance, that each in his turn might succeed to the dignity of parent and master.’

The early æras of Rome, after the expulsion of the Tarquins, were turbulent and hostile. External enemies combined with traitors, with oppressed plebeians, and discontented patricians, to undermine the power of Rome, and deliver it up as a prey to its enemies. Necessity, and the abuse of authority, effected the emancipation of the people, first by the establishment of the tribunes, from whose constitution arose the formidable ‘*veto*’ lately so much employed by the sovereign, rather than the popular power, and secondly by the laws of the twelve tables. This popular convulsion was preceded by the re-appearance of absolute power, under the constitutional name of dictator ; and, in the best ages of the republic, it is remarkable that this power was never abused. The establishment of the first dictator and the tribunes are circumstances sufficiently known. We shall prefer rather the character of Brutus, as a specimen of our author’s style. The admirers of Mr. Gibbon will easily see the model of the present historian.

‘ The fate of a father or a brother might have claimed the pious lamentations of the victors ; but the sorrows of each individual were lost in the general grief of the republic ; and the patriotic spirit of Brutus seemed to survive in the tears that bewailed him. His funeral obsequies were celebrated with mournful magnificence : his exploits and his virtues were adorned by the eloquence of Valerius ; and the Roman matrons, continued for a whole year, by their dress, to express their regard for the memory of him, who, in avenging the wounded chastity of Lucretia, had vindicated the insulted honour of the sex.

‘ Yet the features which distinguish the founder of the Roman republic, rather command our respect than engage our affection. His fortitude was probably superior to the sense of danger ; and the degrading disguise which in his early years he assumed, appears rather to have been recommended by the hopes of vengeance than by the desire of safety. Beneath the dark concealment which
marked

marked his patient and persevering spirit, he learnt carefully to control his own actions and passions; and though the caprice or contempt of Tarquin allowed him to taste the pleasures of the nuptial bed, the supposed idiot was invariably secluded from those social and domestic enjoyments which soften and refine the soul. In the state of dissimulation to which he was reduced, his love of freedom was confirmed, and his hatred of Tarquin was fortified by constraint: the liberties of Rome demanded, perhaps, the sacrifice of his sons; but that father only who had been estranged from filial endearments could have beheld with an unaltered countenance the unnatural execution. His accusation of Collatinus seems less dictated by jealousy than by his capacious enmity of the whole race from which his colleague derived his birth; and the same passion, in the last moment of his life, inflamed his intemperate valour, and precipitated him against the lance of Aruns.'

Six centuries elapsed in doubtful war, which established by degrees the power of Rome, who knew well how to temper severity and kindness, to be heroic, rash, temperate, and firm at proper times, when each mode of conduct would succeed. Even when Hannibal threatened the capital, she rose superior to the distress of her situation, and secured her safety by spirit and intrepidity. While Rome seemed sinking under the load of enemies, she cherished the expansive power, that hidden elasticity, which was to carry her in her rebound beyond any former exertions. She was only left without an enemy after the destruction of Carthage, for the distant wars in the east and in the west were dictated not by the necessity of defence but the spirit of conquest. It unfortunately happened that the legions, inured to fatigue and labour in the Gaulish war, were, under the happier genius of Cæsar, more than equal to the enervated sons of Italy; and the exertions made against distant kingdoms thus recoiled back on herself. If there is any part less happily finished in this work, it is the period of Cæsar's life. The perpetual dictator seems not to have been a favourite of our historian, or he has failed to catch a spark from Dr. Ferguson, whose narrative is equally animated and interesting.—The last volume contains the history of the Lower Empire. We shall select two passages of different kinds from the second and third volumes, the description of the battle of Pharsalia, and some remarks on the political state of Rome, at a time when the same subject had employed the penetrating genius of Mr. Gibbon. These, with our former remarks, will be sufficient to give our reader an adequate idea of the execution of this able and interesting history.

• On the commanding station of Pharsalus, about three miles from the camp of Cæsar, Pompey, whose army was swelled by the forces of Syria, attentively observed the motions of his adversary. His own judgment and disposition inclined him to suspend every hazardous or decisive measure; to avail himself of his superior numbers to intercept the detachments and provisions of his enemy; and to imitate the conduct of Fabius rather than that of Scipio. But the fortitude which is insensible to danger, may be vanquished by reproach: the ill-timed raillery of Cicero, the clamours of an impatient train of senators, who accused him of protracting the war that he might prolong the term of their dependence, were felt and acknowledged. Every precaution that implied a doubt of immediate victory, was represented as unworthy the army which he commanded. The mind of Pompey was not sufficiently firm to support the public contempt; he yielded to the importunities of his followers; and their petulance, and his own vanity, precipitated the downfall of the Roman republic.

• On the ninth of August, a day ever memorable in the Roman calendar, Cæsar, who distressed for subsistence already meditated to change the seat of war, beheld with transport the signal of battle displayed on the tent of his rival. He accepted the challenge with pleasure; and in a military oration, he reminded his soldiers of his continual attention to their welfare, and of the solicitude with which he had endeavoured by negotiation to prevent the effusion of Roman blood. He was answered by the loud acclamations of the legions; and confident in their fidelity, their courage, and their discipline, he rushed to encounter the superior numbers of his competitor.

• The forces of Pompey consisted of forty-five thousand infantry and seven thousand calvary. The strength of the former was placed in the centre, under the command of Scipio: on the right, Afranius led the Cicilian legion, and the remains of the Spanish army; and on the left, Pompey himself, with the two legions which had been recalled from Cæsar, prepared to support the charge of his horse: this was composed of the noblest youth of Rome; and it was on their valour Pompey chiefly founded his hopes of victory.

• The disposition of Cæsar was guided by that of his competitor: to Scipio he opposed Domitius Calvinus; to Afranius, Antony; while he himself assumed his station on the right, and fixed his eyes incessantly on his rival. A thousand horse, which composed his whole calvary, were strengthened by the most active and expert of his infantry; and these were directed to aim their weapons at the faces instead of the bodies of their adversaries.

• During the solemn interval that the anxious armies awaited the

the signal for action, they gazed on each in awful silence : the same arms, and the same ensigns, presented themselves along the hostile ranks ; and the kindred bands might for a moment deplore the guilt and horror of civil commotion. But their generous reluctance was extinguished, and their martial rage aroused, by the sound of the trumpet. The cavalry of Pompey rushed forward as to certain victory ; the feeble squadrons of Cæsar were overwhelmed by their fury. But as they pursued, elated by success and negligent of order, they in their turn were broken by the unexpected charge of the infantry : the youthful patricians, who could brave death with intrepidity, trembled for the loss of their beauty ; the javelins of their enemies were darted at their faces ; and they shrunk from those scars which an ancient Roman would have deemed his highest glory. To preserve their persons they sacrificed their honour ; and their flight was as disgraceful to themselves as fatal to their party.

‘ Their fears were communicated to the breast of Pompey, who, unmindful of his former fame, abruptly quitted a field which his constancy might still have restored. His infantry, deserted by their general and abandoned by their cavalry, maintained their ground for some time with order and firmness, until Cæsar led in person his reserve, the flower of his legions, to the attack. The skill of the general, and the bravery of his soldiers, surmounted every obstacle ; fifteen thousand of the army of Pompey perished on the field, and the survivors fled in confusion from the scene of slaughter. The intrenchments of their camp were forced ; and the gold and silver vessels, the purple beds, the magnificent trophies of patrician luxury, which had been prepared in the assurance of victory, were abandoned to the rapacity of the conquerors. Part of the fugitives gained a neighbouring eminence, and endeavoured to reach the friendly walls of Larissa ; their march was intercepted by Cæsar, who urged the pursuit with his wonted diligence. To increase their distress he diverted from its course a brook which had supplied them with water ; and exhausted with thirst, with hunger, and fatigue, they confessed the ascendancy, and implored the mercy, of the conqueror.’

‘ The maintenance of such considerable numbers in arms and idleness naturally directs our attention to the revenues of the Roman empire. According to Suetonius, Vespasian was heard to say that a sum supposed equal to about three hundred and thirty millions sterling was required annually to support the imperial establishment. But the enormous calculation can only excite our astonishment, without commanding our belief ; and, by the diligence of a modern historian, a more probable account has been drawn from a laborious and ingenious review of the provinces which

which composed the Roman empire. By the conquests of Pompey the tributes of Asia were raised from fifty to eighty-five millions of drachms, or about two millions and a half sterling. Under the last and most indolent of the Promelies, the revenue of Egypt is said to have amounted to twelve thousand five hundred talents, a sum equivalent to rather more than what was derived from Asia; but which was afterwards considerably improved by the more exact economy of the Romans, and the increase of the trade of Æthiopia and India. Gaul was enriched by rapine, as Egypt was by commerce; and the tributes of those two great provinces have been compared as nearly equal to each other in value. The ten thousand Eubœic or Phœnician talents, about four millions sterling, which vanquished Carthage was condemned to pay, within the term of fifty years, were a slight acknowledgment of the superiority of Rome, and cannot bear the least proportion with the taxes afterwards raised both on the lands and on the persons of the inhabitants, when the fertile coast of Africa was reduced into a province.

Spain, by a very singular fatality, was the Peru and the Mexico of the old world; the discovery of the rich western continent by the Phœnicians, and the oppression of the simple natives, who were compelled to labour in their mines, for the benefit of strangers, form an exact type of the more recent history of Spanish America. The Phœnicians were acquainted only with the sea-coast of Spain; avarice, as well as ambition, carried the arms of Rome and Carthage into the heart of the country; and almost every part of the soil was found pregnant with copper, silver, and gold. According to Strabo, twenty thousand pound weight of gold was annually received from the provinces of Asturia, Gallicia, and Lusitania. Mention is made by Pliny of a mine near Carthagera, which yielded every day twenty-five thousand drachms, or near three hundred thousand pounds a year; nor is there any reason to suppose that it was less productive in the time of Augustus, than in that of Trajan.

From these scattered lights, it may be concluded that the general income of the Roman provinces, amounted to between fifteen and twenty millions of our money. Yet, whether Augustus was desirous to relieve the more distant parts of the empire, or cherished a secret wish to impoverish the senate and equestrian order, he had scarce assumed the reins of government, before he insinuated the necessity of throwing an equitable proportion of the public burden upon Rome and Italy; and the introduction of the customs and the excise was followed by an assessment on the real and personal property of the Roman citizens, who had been exempted from any kind of contribution above a century and a half.

The rate of the customs varied from the eighth to the fortieth
part

part of the value of the commodity ; but it was imposed on every kind of merchandise that entered the capital ; and, in whatsoever manner the law was expressed, it was the Roman purchaser, and not the provincial merchant, who paid the tax. The provinces would soon have been exhausted of their wealth, if the manufacture and commerce of luxury had not insensibly restored to the industrious subjects the sums which were exacted from them by the arms and authority of Rome. And it is probable, that the productions raised or wrought by the labour of the provincials were treated with more indulgence than was shewn to the pernicious commerce of Arabia and India, which already awakened the attention, and soon after excited the remonstrances of the senate.'

A Defence of Dr. Price, and the Reformers of England. By the Rev. C. Wyvill. 8vo. 2s. Johnson. 1792.

PERHAPS the Defence might have been called, with more propriety, an Apology for Dr. Price and the Reformers of England ; by whom our author means neither the fanciful theorists, nor the more confident abusers of government. It is in many respects a very able, and in some, an artful Apology. The conduct of Dr. Price and his friends is defended, where ingenuity can suggest an argument, and extenuated where its errors seem too striking and obvious. On the subject of the Dissenters' petition for the repeal of the test laws, we may allow that their conduct was at first manly, temperate, and respectful : at last it was different ; nor did they retire, after their defeat, with that firm and silent dignity which is attributed to them ; many were wildly clamorous, and some weakly complaining ; all pretended to feel an injury, because they could not obtain a favour, which their own conduct had precluded them from. On the reform of representation we cannot agree with Mr. Wyvill, for reasons often assigned ; but we may add, that his arguments are urged with equal modesty, propriety, and firmness. What he has said relative to a parochial clergy and tythes deserves our unreserved commendation.

When he speaks of innovation, he states, in the usual way, the futility of apprehensions of danger, and urges what we might have been if such fears had always existed ; adding, however, that few important religious changes had taken place, without an attendant clamour in the state. — He goes on.

• But no similar events are now to be apprehended from the proposed reformation of the church of England. The improvements suggested, as they would be beyond comparison less beneficial than the

the two great innovations just mentioned, so they would be less hostile to the ancient system, which they are calculated not to destroy but to reform. The changes are proposed not by the adversaries of the church, but by churchmen, jealous of her honour, and anxious of her welfare; and, if acceded to, they would not be the humiliating terms imposed by a victorious foe, but wise and seasonable concessions, adopted at the recommendation of friends, for the sake of general conciliation.—The propositions contain nothing harsh, or exclusive, nothing injurious to the present clergy, or tending to alter the form of government, either in church or state: if there is candour, equity, or prudence in the great body of our churchmen, a reformation thus adopted, to heal divisions, and to comprehend and unite in one society, Christians of various unessential opinions, could produce nothing like commotion or revolution: in a political view it would be a harmless, pacific, and even an advantageous change; and its consequences respecting morals and religion would be truly salutary to the community.'

Authors who have argued in this way have usually confounded great and important revolutions with lesser regulations; those changes for which every thing may be risked, and such as the anarchy of a day might be considered as purchasing too dearly. We think, with many persons, that tythes are an injudicious and oppressive impost; but no one will compare the importance of a change in this respect to the reformation from Popery, or to the Revolution. 'The magnitude of the gain and the danger must be weighed, before such reasoning can be pronounced valid or absurd. With respect to the test laws, we have said, that there seems to be danger, because its supporters have appeared to be republicans, and are likely to attempt a farther limitation of monarchy, already perhaps, sufficiently limited. The Dissenters, indeed, disavow Republicanism, while their works breathe its spirit in every page.

Mr. Wyvill is probably right in thinking, that Paine's infamous work should not be an object of a legal prosecution. It is, he allows, a work 'ably and forcibly written,' though neither 'with candour nor wisdom.' The ability of Mr. Paine we have often witnessed, and for 'forcibly,' we should not, probably, greatly change the author's opinion, if we substituted impudently. Even the little reprehension which Mr. Wyvill bestows we are pleased to see; and it was one of the best effects, which resulted from the king's late proclamation, that it brought forward the men of the first rank, situation, and abilities, from all parties, to join cordially in reprobating that and *similar* attacks on the constitution.

These are the principal topics insisted on by Mr. Wyvill, who, we have said, is in general candid and judicious. What relates *particularly* to the character of Dr. Price we have not noticed. It would be improper to enlarge on Dr. Price's character and the merits of his different works in this place.

Letters from America, Historical and Descriptive; comprising Occurrences from 1769, to 1777, inclusive. By W. Eddis. 8vo. 6s. boards. Dilly. 1792.

THE author of these Letters, we are informed, arrived on the American continent in the year 1769, and settled at Anapolis, under the patronage of the governor of Maryland. He became, from his situation, intimately acquainted with the leading characters of every party in that province, as well as with every event which occurred subsequent to his arrival, until the unfortunate dispute between the parent state and the colonies, rendered it unsafe for any zealous friend of the former to continue in the country.

The observations which he made, from the commencement of his residence in America, he occasionally communicated to his friends in England. In the former of these Letters he gives a description of the country, government, trade, manners, and customs of the inhabitants; and, in the latter, the rise and gradual progress of the civil dissention. So early as October 1769, Mr. Eddis writes to one of his correspondents, that in the northern provinces, a republican spirit evidently prevailed; and he expresses a persuasion, that whenever the country should become populous, the inhabitants could not be retained as British subjects, otherwise than by inclination and interest.

In the seventh Letter, the author informs one of his friends, that ship-building is a very profitable and extensive branch of business throughout the American continent; the immense quantity of useful timber to be found, even on the banks of almost every river, giving the shipwright peculiar advantages. He thinks, however, that Great Britain will ever maintain a superiority with respect to the duration and intrinsic value of her shipping; for though the American oak greatly exceeds the British in size and foliage, yet when the growth is taken into consideration, there appears to be a manifest advantage in favour of the oaks of Britain. On the American continent, this species of timber attains its highest state of perfection in about fifty or sixty years. The natural consequence is, that being of a light and porous quality, it will not resist the depredations of time, in any degree equal to that which advances by
flow

flow degrees to maturity. Mr. Eddis has heard it asserted, by persons of undoubted knowledge and experience, that an English ship, formed of solid and well seasoned materials, is worth more, after a service of twenty years, than the generality of American vessels that have sailed only seven. This reason, our author thinks, greatly invalidates the opinion of those who predict, that the American states will inevitably, before many years are passed, become formidable as a maritime power; since the necessity under which they must labour, of frequently rebuilding, in order to support a navy, will be attended with such vast expences as must require immense revenues to defray; so as always to check their progress towards that distinction to which they may possibly aspire.

The climate of the American states affords a direct contradiction to geographical speculations founded only upon theory.

‘ To judge of this climate, (Maryland), says our author, by the parallel degrees of latitude in Europe, it is natural to conclude, that the middle provinces experience very little of the rigour of winter, and that, in fact, their greatest inconvenience must arise from intense heat, during the summer months. But, extraordinary as it may appear, this country, from local circumstances, is accustomed to every severity of the opposite seasons. I assure you, that I have been less sensible of the influence of the sun in the hottest seasons in the island of Jamaica, than in this part of British America; and I am credibly informed, that no material difference prevails from New York inclusive, to the southern extremity of Virginia. To the northward of New York the winters continue longer; the cold is equally intense; and the summer, for its short duration, hot in proportion. South of Virginia the climate gradually becomes similar to the torrid zone, consequently the wool degenerates, in a regular proportion, until the external covering of the sheep becomes at last a strong coarse hair resembling that of goats.

‘ In Maryland, and in the adjacent provinces, the cold is more severe from January till the beginning of May, than in any part of the island of Great Britain; in consequence of which the American farmer is reduced to the necessity of housing his sheep during that rigid season. Summer may, literally, be said to be seated on the lap of winter, and the immediate transition from cold to heat is, evidently, extremely prejudicial to the growth and improvement of wool; so that in quality it is greatly inferior; nor is the quantity produced proportionable to what is yielded in the milder regions of the parent state.

‘ Under these disadvantages it may reasonably be concluded, that the American settlements will ever be necessitated to look up

to Britain for a very considerable supply of her invaluable staples. And even if these causes did not operate, many years must unavoidably elapse before the colonists can establish or conduct manufactures in such a manner, as to enable them to supply, even their own wants, on terms of greater advantage than by relying on external assistance.'

To give any account of such of these Letters as relate to the military transactions in America, would now be superfluous: we shall, therefore, only present our readers with the following short extract, announcing the beginning of the civil commotions. It had been fortunate for both the contending parties, that the expedient which our author mentions, on that occasion, had been early adopted by the British government.

' *Anapolis, May, 28, 1774.* All America is in a flame!—I hear strange language every day. The colonists are ripe for any measures that will tend to the preservation of what they call, their natural liberty. I enclose you the resolves of our citizens; they have caught the general contagion. Expresses are flying from province to province. It is the universal opinion here, that the mother country cannot support a contention with these settlements, if they abide steady to the letter and spirit of their associations. Where will these matters end? Imagination anticipates, with horror, the most dreadful consequences. If the measure adopted at home are founded on the principles of justice, it will become administration to be firm and decisive. If they are not, it will be adviseable, even on the score of interest, not to abandon the substance for a shadow. True policy will suggest the expediency of embracing a conciliatory system.'

In June 1777, the author takes his passage for England, where he arrived about the close of the year. His correspondence during this interval contains an account of the difficulties and dangers to which he was exposed, from his loyalty and unshaken attachment to the British constitution.—The Letters, forty-two in number, are written in an unaffected style, and the publication of them is honoured with the names of upwards of four hundred subscribers.

Antiquities of Ireland. By E. Ledwich, LL. B. M. R. I. A. and F. A. S. of London and Scotland. 4to. 2l. 2s. Boards. Dilly. 1790.

THE Antiquities of Ireland have been long neglected, or treated with strong prejudices for ancient fable and visionary etymologies. It is with peculiar pleasure that we at length see a rational and learned work upon this subject. From the
marks

marks of numeration at the bottom of each sheet it appears that Mr. Ledwich intends to give at least another volume ; but as in the title no distinction of volume is seen, and the ingenious author is, as we understand, now occupied in the descriptions of Mr. Grose's unpublished views in Ireland, and other drawings of its antiquities, in continuation of Mr. Grose's labours concerning that island, we must regard the present work, originally published in Numbers, as complete in itself.

In his preface Mr. Ledwich informs us that these essays imperceptibly advanced to their present magnitude, from his investigating the antiquities of Ireland at such times as could be spared from clerical and domestic avocations ; and that this circumstance must excuse their detached manner, as otherwise a chronological order would have been preferred. He adds, that he has illustrated the early colonization of Ireland according to the opinion of the ablest antiquaries, and has neglected the fabulous tales.

‘ Some confidence in the cause I was engaged in, which appeared to me that of truth, has probably inspired a temerity of expression and of censure, which on any other subject had better been restrained. I confess I have taken but little pains to correct this error, if it be such, because here truths were to be delivered in strong language ; the numerous defenders of our bardic fictions and historical romances being ever on the watch, and ready to convert guarded expressions and modest diffidence into strong symptoms of a weak cause. Nor have I been sparing of ridicule ; for who in his senses would so egregiously waste his precious moments, as to enter into a serious discussion and confutation of monstrous assertions, and puerile absurdities ?

‘ Such is the apology which I humbly beg leave to offer for obvious errors ; those which the more critical and learned may discover, will, I hope, find some extenuation from considering the obscurity, difficulty and multiplicity of the topics submitted to them, from the quantity of new matter I have introduced, and the new views I have opened of our antiquities.

‘ If these essays should happily contribute any thing to the general stock of Irish literature, the public are indebted to the rev. dean Coote, who, in the most generous manner, forwarded their publication. Liberal, refined, and patriotic, he devotes a large portion of an ample fortune to its noblest use, the encouragement of letters, arts, and industry, and to acts of exalted benevolence.

‘ *Famam extendere factis*

Hoc virtutis opus.’

The first dissertation is on the early colonization of Ireland. Mr. Ledwich opposes with decided success the fables of the

Irish sennachies, supported by some weak modern writers, and shews that Ireland was originally peopled by Celts from Britain; but he might have added, that the southern parts, if not the whole, were as probably peopled from Gaul. A more clear arrangement, a more exact detail, might have been expected from Mr. Ledwich; and we rather wonder when we find, p. 4, Mr. Pinkerton classed among the authors who support the northern colonization of Ireland, while that writer is, perhaps, the first who argues that the Gothic colonies in Ireland proceeded from Belgic Gaul, an opinion embraced by our learned author, as appears from different parts of his work. If so, this colonization was from the south-east; not the north; but Mr. Ledwich, probably thought of the Germans, from whom the Belgæ descended; and speaks of the north comparatively with Spain, from whence the Irish sennachies derived the Irish origin.

‘The Firbolgs were Belgæ from the northern parts of Gaul, and who occupied no inconsiderable portion of Britain long before the arrival of the Romans. By Cæsar they are accurately distinguished from the Aborigines or Celtes. Like the other rude nations of antiquity, and like the ancient Greeks, as recorded by Thucydides, they practised piracy and war. Their predatory expeditions extended their knowledge of countries, and induced them to form settlements remote from home. They came into this isle, but in what age is uncertain: as they were a mercantile and maritime people, it was not long after they were seated in Britain that they explored this country, and established colonies in it. A notice in Richard of Cirencester expressly informs us, that the Menapii and Caucii, two Teutonic tribes, arrived here a little before Cæsar’s attempt on England. From the testimony of Ptolemy, we may with some degree of certainty affirm that, the Belgæ possessed all the south-east parts of Ireland; that they emigrated not from Britain but from Belgic Gaul and Germany; for of the Menapii and Cauci we meet no trace in Britain but only in Ireland, Germany, and Belgium; Menapia in Wales being founded by the Irish Menapii. This Teutonic people inhabited the sea-coast of the counties of Wexford and Waterford, and by the Irish were called Garmans, or Germans, and hereafter it will be seen that, remains of the ancient Teutonic tongue still exist among their descendants. Here are proofs of the Firbolgian colony, disengaged from fiction, and so plain and convincing as not to be resisted by the most sceptical enquirer.’

Mr. Ledwich closes this first essay, which is full of solid learning, and liberal views, with informing us that Turgesius, an illustrious person in the Irish annals, and who subdued most

of Ireland, must have been Thorgils, a son of Harold Harefagre, king of Norway, who flourished about the year 903, by Mr. Ledwich's account: yet he allows that Turgesius is mentioned in the Irish annals at the year 838. It seems to us impossible to reconcile the Icelandic and Irish annals in this matter, though Mr. Ledwich attempts this impossibility. The Turgesius of the Irish annals was surely another Thorgils, a common Norwegian name; and it is sufficient to know that he was a powerful chief, without adding splendor to his descent, by setting chronology at defiance.

The second dissertation is on the history and antiquities of Glendaloch, in the county of Wicklow. Good plates are given of this curious scene: and we must observe that, in general, the numerous prints have great merit.

We next find the history of the Irish Culdees, with the antiquities of Monaincha, in the county of Tipperary. In treating of the Culdees Mr. Ledwich embraces the opinion that they were inimical to the Roman see, but attached to episcopal government. His observations on this subject we may perhaps have occasion to exemplify, when we come to his dissertations on the history of the Irish church. At present we shall only remark that the name *Culdee*, not appearing among the innumerable ecclesiastical records till the twelfth century, if our memory deceive us not, it seems sufficiently bold to bestow this appellation upon the old British and Irish monks, who opposed the practice of the Roman church, in some unimportant particulars, so early as the sixth century. We shall extract Mr. Ledwich's description of the church at Monaincha.

' The length of our Culdean Abbey in Monaincha is thirty-three feet, the breadth eighteen. The nave is lighted by two windows to the south, and the chancel by one at its east end. The former are contrasted arches, the latter fallen down. The height of the portal, or western entrance, is seven feet three inches to the fillet, by four feet six inches wide. The arch of this and that of the choir are semicircular. Sculpture seems here to have exhausted her treasures. A nebule moulding adorns the outward semicircle of the portal, a double nebule with beads the second, a chevron the third, interspersed with the triangular frette, roses, and other ornaments. It is also decorated with chalices, artfully made at every section of the stone, so as to conceal the joint. The stones are of a whitish grit, brought from the neighbouring hills of Ballaghmore: being porous, they have suffered much from the weather; but the columns of the choir are of a harder texture, (though grits) close-grained, and receiving a good polish. Being of a reddish colour, they must have been handsome objects. They were quarried on the south-west side of the bog, and are a species of

lapidum schistarum, splitting into laminæ, six feet long, with which most of the abbey is cased without. By some accident ashen keys have been dropped on the walls of this building, in a number of years they have become large trees. Their roots have insinuated into every crevice, burst the walls every where, and threaten the whole with ruin. Such was the state of the Roman edifices, after the destruction of the capital by the Goths, as is minutely and affectedly described by Cassiodorus.'

In his next essay our ingenious dissertator proceeds to examine the Ogham characters, and alphabetical elements of the ancient Irish. Mr. Ledwich completely overturns the fabulous literature of pagan Ireland; and shews the Ogham characters to be only concealed modes of writing, used in the middle ages. The explanations of the inscription found at Callan he treats with deserved contempt.

' The inscription in the Archæologia is :

" Beneath lies Conal-Colgac, the long-footed."

' It is also read thus: " Beneath this sepulchral monument is laid Conan the fierce, the nimble-footed." These different interpretations by the same person looks suspicious, but what shall we say when we are given three other various readings by this writer? This was a fatal step; the gentleman forgot, that the argument that proves too much, proves nothing: applied to the present case, it must demonstrate to every man of sense, that the different explications are grounded on no certain principles, and made out by different scales of Ogum, and by reading it then from right to left, and vice versa. Such childish manœuvres are really ridiculous, and have justly disgraced our Antiquities.

' If two interpretations give the name of Conal, and three confessedly do not, is there not more than an equal chance that the latter is right? And if so, what becomes of the veracity of the Bardic Tale by which this wonderful sepulchre was discovered? A single erasure or omission of a stroke was sufficient to alter, or bury the meaning in perpetual oblivion. Was accuracy to be expected from rude and barbarous Irish engravers in the third century? Or can it be imagined that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate? That the great Atlantic Ocean and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation? These are wonderful things! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal-Colgach, (and who has not heard of Conal-Colgach?) not only pronounced the " fit terra levis," but washed the

the stone with a magical composition of miseltoe, famolus, and selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the eighteenth century.'

If this inscription resemble not the Phœnician one, on some rocks on the shore of America, afterwards discovered to have been engraved by Æolus; or be not a modern forgery, like those of Inghiramius and other adepts in this line; it is probably Danish or Norwegian. The ruling line of this kind of Runes, Ogham, or secret writing, must be regarded as perpendicular, not as horizontal; a circumstance which, as Mr. Ledwich elsewhere remarks, will alter the readings given.

The use of the Roman letter, Mr. Ledwich supposes, may have passed even in the first century to Ireland, from the original Belgæ, among whom the Romans had colonies; or, more probably, during the time of Dioclesian's persecution, about the beginning of the fourth century.

The next essay is intitled, 'Of the ancient Irish coins; with the antiquities of Athassil, in the county of Tipperary.' The knowledge of coins depending, like that of botany, on a view of great numbers of objects of the kind, and requiring an experienced eye to distinguish minute differences, imperceptible to unpractised beholders, it is no wonder that Mr. Ledwich has here lapsed into some mistakes. For instance, he insinuates, p. 123, that some of the old Irish coins, or those of the Danes in Ireland, resemble the ancient British, and he desires us to compare No. I. and II. in his plate with Camden's tables of British coins. Our ingenious and respectable author must pardon our observing, that there is a wide difference between a comparison of plates, and that of the objects themselves. Had he compared the latter, he would have seen at one glance that dissimilarity of the British and Irish coins; the former being three times as thick, and struck in the form of a shield or saucer. Even the skeattas, or oldest Saxon pennies, have no resemblance of the Irish coins, being far thicker and smaller, and of more antique fabric. The rude figures on some Irish coins may resemble those on some British, as a rude delineation of a horse by a Chinese boy may resemble one by a French boy. Mr. Ledwich's *letters*, on the two rude coins, are surely only a cross and a crown. The hand and arm on No. III. we cannot discern. Medallists suppose it to be a bird. But we shall leave this part of the work with remarking, that the author has here displayed more fancy and ingenuity than numismatic experience.

Mr. Ledwich's observations on the early ecclesiastical edifices in Britain and Ireland are curious.

‘Palladius, it is said, founded in 431, three wooden oratories. The year after, St. Patrick erected the church of Saul, in the county of Down: it was called Sgibol Phadruig, or Patrick’s Barn, a name at once conveying to us its shape and materials. Concubran, describing the old chapel of Monenna at Killieve, in the county of Armagh, A. D. 630, tells us it was made of smoothed timber, according to the Irish fashion, for they had no stone fabrics. About 635, Finan, an Irishman, and bishop of Lindisfern, built a church in that isle for his episcopal see: it was made of split oak and covered with reeds. Eadburt, his successor, ordered the thatch to be taken off, and both the roof and walls to be sheeted with lead. Bede says, Finan’s church was after the Irish fashion, being of wood, whereas the Roman was with stone. In 684, Cuthbert, an Irishman, and also bishop of Lindisfern, constructed an edifice, of which Bede gives this description. The building was round, four or five perches wide between wall and wall. The wall on the outside, was the height of a man, on the inside higher, so made by sinking of a huge rock, which was done to prevent the thoughts from rambling, by restraining the sight. The wall was neither of squared stone or brick, or cemented with mortar, but of rough unpolished stone, with turf dug up in the middle of the place, and banked on both sides of the stone all round. Some of the stones were so big that four men could hardly lift one. Within the walls he constructed two houses and a chapel, together with a room for common uses. The roofs he made of unhewn timber, and thatched them. Without the walls was a large house to receive strangers, and near it a fountain of water. Dún Aengus, in the greater isle of Arran, on the coast of Galway, is situated on an high cliff over the sea; and is a circle of monstrous stones, without cement, capable of containing two hundred cows. The tradition relative to it is: that Aengus, king of Cashel, about the year 490, granted this island, called Arran Naomh or Arran of the Saints, to St. Enna, or Endeus, to build ten churches on.’

We are at a loss to reconcile the account of Cormac’s chapel, p. 152, with the plate. Mr. Ledwich considers it as presenting a chapel above, and a crypt, or vault for reliques, beneath. To us it appears a chapel beneath, with large rooms above, for what purpose seems unknown, perhaps to lodge those who fled to sanctuary, or to accommodate the priests.

The following dissertation opens a review of Irish literature in the middle ages. Mr. Ledwich begins at the fifth century; and we applaud his boldness and freedom of discussion, while we refuse our assent to his discovery, that St. Patrick never existed, and that the works ascribed to him are supposititious. We must rather adhere to the erudition and experience of

Usher

Usher and of Ware; and the proofs which Mr. Ledwich adduces in support of this new idea are far from convincing. The omission of any mention of St. Martin, in the Confession of Patrick, we regard as a proof of authenticity; and its silence concerning his mission from Rome, Mr. Ledwich might more wisely have urged in support of his favourite system, the enmity of the ancient Irish clergy to the Roman see. Negatives prove nothing: Patrick might have written this confession, and yet have had reasons to omit all these matters; which, perhaps, are even late inventions. 'His Epistle to Caroticus, a Welch prince,' adds Mr. Ledwich, 'is of the same stamp with the Confession. It speaks of the Roman and Gallic christians sending many thousand solidi to redeem captives from the Franks. Whoever *writ* this was but little acquainted with the state of Italy under the Gothic princes, or of the French under the Merovingians.' It is not to be supposed that this vague reasoning will overturn the authenticity of a work, which bears many marks of being a genuine production of the fifth century. We cannot even discover to what Mr. Ledwich alludes. Why might not the Romans, either of Italy or in Gaul, and the Gallic Christians, send money to redeem captives from the Pagan Franks, then in the northern Netherlands? Is there any thing certainly known of the Merovingians before the reign of Clovis, who conquered France about the year 500? Is not even the succession of kings dubious? Is Mr. Ledwich to learn that the extinction of the western empire of the Romans only took place in the year 476? Patrick flourished A. D. 431. We are sorry to observe such weak parts in a valuable work; but must recommend to Mr. Ledwich to doubt his own strength when he enters such a field against Usher and Ware; and to lead battalions of great force when he attacks a fortress defended by many learned men. It may be a favourite object, to overturn the blind devotion of Ireland to the Roman see, by shewing that her ancient Christians were enemies to Rome; but truth must never be sacrificed.

Our author justly proceeds to observe, p. 162, that Sedulius the poet was an Italian; and that Sedulius Scotus, or the Irishman, lived four centuries later, or about the year 820, and is only known by his commentary on St. Paul's Epistles. In p. 166, Mr. Ledwich attacks the authenticity of the Life of Brigid by Cogitosus: but the *stone* edifice we cannot find in the original; and the other objections might be easily answered.

As our account of this interesting work is already long, we must defer any farther extracts till a future opportunity.

Transactions

Transactions of the Society of the Antiquaries of Scotland. Illustrated with Copper Plates. Vol. I. 4to. 1l. 1s. Boards. Cadell. 1792.

THIS respectable society has been instituted nearly twelve years, and many of the chief literati of Scotland are members; yet the present is the first collection of their transactions, and we are left in the dark as to the period at which another volume may be expected. Hence it would seem that antiquities are not a favourite study in Scotland; and few or none of the more eminent literary characters, whose names adorn the list of the members, have lent any assistance.

This volume commences with an Introduction, containing an Historical Account of the Society of the Antiquaries of Scotland, by Mr. William Smellie. We shall not cavil at the word *historical*, nor need we suggest that 'an account of the origin, &c.' would have been more proper: but the affectation of the pompous THE, so often repeated, is striking; and we can only explain this singularity by supposing that the institution of a society of antiquaries at Perth led those at Edinburgh to explain their superior dignity, as a trader advertises that his is THE original shop, and that counterfeits are abroad. It is deemed unfortunate to stumble on the threshold: let the reader, if he can, make grammar of the first sentence of Mr. Smellie's production. 'Like other nations of Europe, the political and historical monuments of Scotland have not only been injured by the natural operations of time, but by many other causes.' Mr. Smellie then informs us that the 'principal materials' of Scottish history are annihilated, a position of which the preservation of Fordun's work alone demonstrates the error; and in the same sentence he oddly enough tells us that the loss of some monuments and records has made his countrymen negligent of the rest; whereas the contrary effect should have followed. We wish to be pleased, and in justice to Mr. Smellie, shall extract a more fortunate paragraph.

'In the ordinary progress of human affairs, it was soon perceived, that this taste for investigating the antiquities of our country, could not receive any adequate gratification without the aid of a public establishment. An association, accordingly, similar to that of the Antiquarian Society of London, was projected, by several gentlemen of eminence and learning, some of whom had made private collections, and were anxious that these, and others which they knew were scattered through the kingdom, should be preserved in a secure and permanent repository. The time, they found, was now arrived, when such a society might be instituted, without any apprehension of those consequences to national union and concord

cord which had formerly subsisted : they considered, that some useful materials, which had been amassed by eminent antiquaries, were now perishing in the possession of persons who knew not their value ; that others, still existing in public libraries, depended upon the fate of single copies, and were subject to obliteration, to fire, and to other causes of destruction ; and that it was an object of national importance to bring all these, either in their original form, or by accurate transcript, into one great repository, which should be rendered accessible to the republic of letters.'

It is with regret, however, we learn, that the collections of the Society are, by the negligence of inferior officers, of very little use to the public ; for instance, the curious papers of Drummond of Hawthornden cannot be consulted, being left in a mass of confusion, instead of being arranged and bound up into volumes.

The Society, as we learn from Mr. Smellie, was instituted in December 1780 ; and was so fortunate as to receive encouragement 'from persons of all ranks, *both male and female.*' But the royal charter received some opposition, owing, it is believed, to the political tenets of the founder of the Society, and was not signed till the 29th day of March, 1783. This charter is given page x, &c. and is a curious specimen of modern Latinity. Mr. Smellie then presents the statutes of the Society, which are sufficiently apposite and proper ; but we should object to the power of the censors to remonstrate against passages in papers communicated. The number of the members is limited to two hundred. We hope to be pardoned for remarking, that a literary society ought to be confined to a small number, perhaps not more than forty ; that an extension of even the title of member to a great number injures the original intention, by dividing the praise only due to labour into too minute parts. The French Academy of Belles Lettres, consisting of a few select men, mostly entitled to the praise of real learning, has hence more eminently distinguished itself than any institution in that department of science : but pensions are necessary for such a design, and it would add to the scientific fame of the present reign were it carried into execution.

The chronological list of the members follows, and many are the respectable names which adorn it. Some mistakes occur ; the titles of Carolus Erskine, and Stephanus Borgia, p. xxvi, are put half in Latin and half in Italian ; count Somm, *ibid.* should be count Suhm. The idle titles of seal-engraver, geographer, topographer, &c. &c. to the Society are ostentatious and unbecoming the modesty of a literary body. The censors who, by the statutes, are to revise such papers as are
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to form the Transactions of the Society, are at present the rev. Dr. John Geddes, Dr. William Farquharson, Mr. Robert Ker, and Mr. William Smellie.

In passing to the papers which compose this volume, the first is an enquiry into the origin of the name of the Scottish nation, presented to the Society in December 1780, by the late sir James Foulis of Colinton. This paper, and others by sir James Foulis, are some of the most uninteresting in the work. The author has the praise of having studied the Erse language, but he has studied it to no purpose. Like a priest from the oak of Dodona, he thunders his dark decrees, in the loudest tone of assertion, and expects to convince, without learning and without argument. What is remarkable, though he had acquired the Celtic dialect, he is content with producing at long intervals an isolated word of that speech; and shews no mark of erudition even in that department. As a specimen of his *learned* manner we shall select part of a paragraph.

‘ I know not from what odd propensity, in the composition of human nature, arises a desire in mankind to carry the account of their nation or family into as remote antiquity as they can. Some person, possessed of this unaccountable passion, has endeavoured to deduce the origin of the Scots from an Egyptian princess, foster-mother to the Hebrew legislator. As I know no other authority for this story than a fond desire of the inventor to impose it for truth, I shall pass it over, and let it remain as I found it. Some chuse to derive the name of Scot from Sceot, an old word that signifies a shield, and from whence probably comes the Latin word Scutum. So they suppose the people were called Scots, quasi Scutati. Had the Scots been the only Scutati, this might very probably have been the reason for others to give, and them to assume that name. But when the name of Scot first prevailed, all nations used shields; so that no probable reason can be assigned why that name should be affixed to any one people, from a custom that was common to all.’

It is unnecessary to dwell on the learning of a writer, who will have the Ierne of Claudian to be Strathern; or on his arguments, who supposes that Ireland could not mourn for her inhabitants if they were slain in Britain, and that a poet is an historian. The reflections of sir James on the Norman conquest, in the next paper, while they are so illiterate as not even to discern the meaning of the word *villicus*, but to confound a farmer with a herdsman, are at the same time truly national and odious. In p. 21, this amusing gentleman gravely asserts that the similarity of the Algonkin word *oujcouebi*, to be drunk or foolish, with the Irish term *usquebaugh*, proves that

that some Scot or Hibernian has taught the former word to that savage nation.

O tribus Antecyris caput infanabile !

But this paper, on the beverage of the ancient Caledonians, displays at least much wit, for the author says, he cannot be accused 'of having chosen a dry subject !'

We shall only notice the chief papers in this collection; and the next which is worthy of remark is the plan for a royal forest of oak in the Highlands of Scotland, by John Williams, mineral surveyor. This paper, and some others in the volume, we have, to the best of our memory, seen in print before; a strange novelty in the Transactions of a literary Society. The present article is a good one: but what connection it, and many others in the volume, have with antiquities, we are utterly at a loss to discover.

The account of the parish of Haddington, by Dr. Barclay, one of the ministers of that parish, has great merit; and, perhaps, it might be too scrupulous to deny the propriety of its admission into this work. Certain it is, however, that the view of the modern house of Amisfield is heterogeneous, and ought to have been supplanted by some ancient object.

'There are no mines in the parish, though there is every appearance of coal in the tract called Gladsmuir; a feeble attempt was made to work it about 25 years ago, but soon dropt, though there are two considerable coal mines in the fields immediately adjacent, one of them belonging to the barony of Painston, the other to Mr. Hamilton of Pencaitland. The air of this parish, like the county in general, is temperate and serene, consequently healthful; instances of longevity are frequently to be met with. A very extraordinary instance occurred in one family, Mr. Alexander Maitland and Catharine Cunningham were married August, 6th 1657: the ages of nine of the children of this marriage amounted to no less than 738 years. Another thing remarkable of this marriage is, that the 18th year of it produced trines, and the 21st year twins. The ages of the trines amounted to 256. The fact is ascertained beyond all possibility of doubt, for it was communicated to the author of this essay, by his intimate friend Mr. Robert Keith, lately deceased, a gentleman of the strictest honour and probity, and who was himself son of Isobel, one of the trines.'

It is to be regretted that the author did not engrave the fine monument of lord Thirlstone, who died in 1595, mentioned p. 73, for the want of portraits of illustrious Scotsmen might be partly supplied by the publication of such monuments.

Another piece of sir James Foulis succeeds to this account
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of Haddington, and p. 122, 123, some notes are given, signed J. G. C. meaning, it is supposed, John Geddes, censor. But it is surprising that the censor should have suffered the first sentence of this essay to escape without castigation. 'Boys no sooner arrive at the use of reason than they begin to be instructed in the language of ancient Rome: and the *actions* of the Romans is the *first history* they are taught.' The 'use of reason' must commence very early in the opinion of sir James Foulis.

The description of the encampments on the hill of Burnfwork, p. 124, is a curious, though short, essay. This hill stands eight miles north-west from Annan. The camps are Roman; and, perhaps, this station may be the Uxellum of Ptolemy.

The Memoirs of the Life of Sir James Stewart Denham, by the earl of Buchan, we think we have seen in print before; at any rate they have no sort of connection with the transactions of a Society of Antiquaries. The account of the parish of Uphall, which has no antiquities, is liable to the same objection.

In p. 155, &c. we find an Enquiry into the original Inhabitants of Britain, by sir James Foulis, indefatigable in the propagation of his prejudices. This essay is full of trivial quotations, to be found in the most common essays on Scottish antiquities, since the time of Buchanan. Had the more learned members of the Society, who have withheld any communications, ordered the manuscript productions of Drummond of Hawthornden, and other Scottish antiquaries of the last century, to be printed, instead of this modern farrago, sir James Foulis, and some other writers in this volume, might have spared their labours; and have seen that all they could do was far better done a century and a half ago. The *Picti*, sir James wishes to prove the same people with the southern Britons, because Martial and others, describing the latter, say they were *picti*, or painted! The errors of the Roman writers concerning Caledonia, and the Caledonian Forest, are taken as facts; and the author reasons in this way, p. 163, 'had Claudian judged the Picts to have been foreigners he would have mentioned it!' The Roman writers (p. 167) do not say that the Picts were a foreign colony, *ergo*, they were not: Q. E. D! The English language, p. 169, was written with greater purity by Barbour than by his contemporaries Chaucer and Gower! — We shall, afterwards, find another author, in this volume, proving that broad Scotch is a far superior language to the English. What wildness of nationality, in the eighteenth century! Sir James concludes with saying, that there was

no foreign breed of people settled in the Highlands, while he must controvert the clearest facts of history if he deny that the western islands, and the chief part of the Highlands, were possessed by the Norwegians for many centuries, and that their descendants remain at this time.

The Observations on the Hammermen of Edinburgh, by Mr. Little of Libberton, p. 170, are curious and interesting, as they mark the progress of the arts and of civilisation in Scotland. We shall select a specimen from the beginning.

‘ As the record of these corporations goes no farther back than the 1582, we cannot with any degree of precision ascertain their original number, as, even at this period, several corporations were either extinct, or at least had extended the objects of their trade considerably beyond their original bounds.

‘ For example, the armourers who were no doubt originally confined to the making of armour, when that species of defence went into desuetude, extended their trade to the making of sword blades, which was formerly a separate trade; and, indeed, we will have occasion to observe the gradual decrease of these corporations, owing to different trades associating together, and forming different branches of one corporation.

‘ 1582.—“ Hew Vans, Dalmascar, ordained not to buy sword-blades to sell again;” and for this obvious reason, that the business of a dalmascar was solely confined to the guilding of iron and steel.

‘ The business of the gairdmakers consisted in fashioning sword-handles; accordingly, in the year 1583, Robert Lyal being admitted a gairdmaker, wrought for his essay, “ a pair of clain skellit gairds, and ane pair ribbit gairds.”

‘ In the year 1584, the cutlers essay was “ a plain finished quhanzear.”

‘ The sadlers essay, “ a man’s sadil of the French fashion covered, and a woman’s sadil ready for covering, and ane man’s sadils of the Scots fashion covered.”

‘ Blacksmiths essay, “ ane door cruick, and door band, ane spaid iron, ane schoile iron, and horse shoe and fix nails thereto.”

‘ For these many years past eight nails have been used for fixing on a horse shoe; and it is probable, that the increased size of our horses occasioned that addition. Indeed, William Paton who writes an account of the duke of Somerset’s expedition into Scotland, in the reign of Edward VI. does not bestow the name of horses on the Scottish cavalry, but calls them prickers; nay, he will not allow that the Scots rode, but only pricked along; but this observation I humbly submit to the better judgment of the society.

‘ In the 1586, a beltmaker’s essay was “ ane sword belt, and
ane

ane belton belt." The first of these needs no explanation; but the last was used for two different purposes: in the first place, to keep the body firm; and, in the second place, to hang the fide pistols upon.

' A locksmith's essay, " with consent of the blacksmith's, two kist locks." From this circumstance, we may infer, that either there was not a quorum of the locksmiths at this time, or more probably, that the locksmiths were anciently a branch of the blacksmith trade.

' At this period the lorimer essay was " ane pair of small ribbit sword gairds, and ane bridle bit, ane pair stirrip irons, and ane pair of spurs; all of the French fashion;" and at this time a fadler's essay was a man's and a woman's saddle of the Scottish fashion.'

Mr. Riddel's Remarks on the Offices of Thane and Abthane, p. 185, have already appeared in the *Archæologia*, and certainly did not deserve republication.

Mr. Cummyng, in his disquisition on the arrangement of some silver coins of the James', attempts, from the authority of a genealogical tree of the time of William and Mary, &c. to assign the groat with an arched crown to James IV. Any English medallist would have informed him, from the reverse of that coin, that it belongs to James III. who was slain in 1488. Henry VII. who ascended the throne in 1485, is the first English monarch who appears with an arched crown. The reverse of this coinage of James III. is the same with his earlier groats, and those of James II.; the motto is Dominus Protector, &c. while James IV. gives Salvum fac, &c.

The Account of the Province of Biscay, p. 205, is another extraneous but a pleasing paper. The *Scozia* of the tenth century, p. 206, is doubtless Ireland, which then exclusively held that name, and from which the voyage to Biscay is easy. Biscay was united to Castille in the fourteenth century.

' But the Biscayans on that occasion were not inattentive to their liberties. They did not admit of a lord of a foreign family, but with the express condition, that all and every one of their former laws, customs, and privileges, should be inviolably preserved. This was agreed to, and, in as far as I could learn, has been pretty punctually observed to this day; so that there is not perhaps any part of Europe, where more true and genuine liberty, without licentiousness, is enjoyed, than in the lordship of Biscay, the province of Guypuzcoa, and the county of Alava, which all three are united together, and go under the general name of Biscay.

' This people have a very ancient custom of holding their general

neral meetings for treating of their public affairs in the open fields, under a large tree near to the town of Guernica. These meetings consist of the corregidor, or president named by the king, who is always a gentleman bred to the law; of the two deputies of Biscay, of the knights, squires, gentlemen, and the procuradores or representatives of the towns, and of their small districts, which they call republicas, or ante-iglesias. This last word means church-porch (porch of the church), and all the villages of the district come under that name, because they are wont to meet and consult about what concerns their common interest and tranquillity, in the porch of the parish church, where there are seats of stone for that purpose.

‘ In one of these meetings, which was held in the month of July, 1476, Ferdinand of Arragon, who had some years before married Isabel or Elizabeth (for the Spaniards, instead of the name Elizabeth, always use that of Isabel) of Castile, confirmed to the Biscayans all their laws and privileges, in the church of St. Mary of Guernica, and swore in the most solemn manner before the altar, to observe them, and make them be observed; and immediately after this, going to the famous tree, and being seated on a chair of stone under it, he received the homage of the chiefs and representatives of the nation, who acknowledged him for their lord, and in testimony of it kissed his hand; as fully related in the 225th page, and in the seven following pages of this book which I send you. The same laws were also confirmed by his daughter, queen Jean, at Burgos, in the year 1512, as may be seen, page 233 of the same book.

‘ But, in the following reign, the Biscayans observing, that the body of their laws had some imperfections; that several of their written laws had fallen into disuse, and that many of their customs generally received, had not been committed to writing; in their meeting under the tree of Guernica, on the 5th of April, 1526, at which there were present about sixty representatives of their little republics, besides many other respectable persons, it was unanimously resolved, that their laws should be revised; and power for so doing was given to fourteen persons, the most esteemed they had for knowledge, experience, and integrity, who promised on oath to reform the laws, in the manner that should seem to them, before God, the most conducive to the good government of the country, and to the peace and prosperity of its inhabitants. For this end they were allowed only twenty days; and the corregidor, or chief judge, was joined with them in the commission. It was also ordered by the meeting, that the code of laws, thus reformed, should be read and examined by the ordinary deputies, and regidores of Biscay, and that a clean copy of it should be made out, and two procuradores, or commissioners, should be

sent with it to court, in order to obtain the confirmation of it from the emperor Charles V. who was at that time their lord.

' All this was executed with great punctuality. The emperor approved and confirmed these laws at Valladolid, on the 27th of June of the following year 1527, and they were promulgated, received, and ordered to be obeyed in the national meeting held under the tree of Guernica, on the 3d of July of that same year. It is a copy of these laws, in a small folio, that I have the honour of presenting to the Society; and at the end of them are subjoined the confirmations of the five following kings of Spain, including that of Philip V. in 1702, in which year this copy was printed.'

(To be continued.)

Political Essays on the Nature and Operation of Money, Public Finances, and other Subjects: Published during the American War, and continued up to the present Year, 1791. By P. Webster, A. M. 8vo. 5s. Boards. Dilly. 1791.

MR. Pelatiah Webster, from his own account, appears to have been at extraordinary pains to acquire political knowledge. He informs us, that the first thirty years of his life were generally employed in a close attention to some speculative subject; after which, by a turn in his affairs, he betook himself, from necessity more than inclination, to mercantile business. His old habits of reading and thinking could not easily be shaken off, and he was scarcely ever without either a book, or some subject of discussion ready prepared, to which he could resort, as soon as he found himself at leisure from other avocations.

His usual method of discussing any subject which he resolved to examine, was, as far as possible, to ascertain the original, natural principles of it; and to follow, without bias or any incidental prejudice, to such conclusions as those principles clearly pointed out to his understanding. Having by these means acquired a large fund of political knowledge, an opportunity soon offered of calling forth his abilities in the service of his country, by the unfortunate war between Great Britain and America, of the latter of which Mr. Webster is a native, and seems to have been a zealous partizan. The subjects which then chiefly engaged his attention, as being of the greatest importance, were those which respected the American resources, and especially the state of the continental money, at that time the sole supply of the public treasury. He accordingly published some reasonings and conclusions on this subject in 1776; and these constitute the first Essay in the present collection.

In this Essay, the author treats of the danger of too much circulating cash in a state, the ill consequences thence arising, and the necessary remedies. It seems a little strange, that Mr. Webster should begin with treating, from any other motive than that of inspiring national consolation, of 'the danger of too much circulating cash,' at a time when America was avowedly in the opposite predicament. An extract from this Essay will give our readers an idea of Mr. Webster's abilities, both as a reasoner and a writer.

'The computations of the value of the free states of America by *conti*—and *doria*, in the Evening Post of Sept. 21, rather prove that value to be immense than reduce it to a certainty. Perhaps another method of computation might be admitted, viz. from the quantity of land within the present inhabited part of those states, which is at least two hundred millions of acres, and worth a dollar per acre I should think at least, some say two or three dollars, and perhaps the personal estate may be computed at as much more, which I do not think is reckoning high, and will make the amount four hundred millions of dollars. All these computations prove with certainty enough that the funds, on which the continental money depends, are sufficiently great to support a very much larger quantity than is already emitted. I would farther observe that the American states owe nothing to any body but themselves, and employ no ships, soldiers, &c. but their own, so that they contract no foreign debt; and I take it to be a clear maxim, that no state can be ruined, bankrupted, or indeed much endangered, by any debt due to itself only; nor can it ever be much impoverished by any war, if the war and other casualties do not destroy mankind faster than the women produce them, and the people that are left at home can furnish provisions, clothing, &c. necessary for themselves and the soldiery, together with all other necessary stores and implements of the war.

'There requires no more to preserve such a state in a war of any length of time than good economy in bringing the burden equally on all, in proportion to their abilities; but then I think it very necessary that they should pay as they go, as near as may be. The soldier renders his personal services down on the spot, the farmer his provisions, the tradesman his fabrics, and why should not the monied man pay his money down too? Why should the soldier, tradesman, farmer, &c. be paid in promises, which are not so good as money, if the fulfilment is at a distance?

'Payment in promises or bills of credit is a temporary expedient, and will always be dangerous, where the quantity increases too much, at least it will always have the consequences of a medium increased beyond the necessities of trade; and whenever that happens, a speedy remedy is necessary, or the ill effects will

soon be alarming, and, if long neglected, will not be easily remedied. The remedy or rather prevention of this evil I take to be very easy at present.

If the quantity of continental currency is greater than is necessary for a medium of trade, it will appear by a number of very perceptible effects, each of which point out and facilitate the remedy. One effect will be, that people will choose to have their estates vested in any goods of intrinsic value rather than in money, and of course there will be a quick demand for every kind of goods, and consequently a high price for them; another effect will be discouragement of industry, for people will not work hard to procure goods for sale, while the medium for which they must sell them is supposed to be worse than the goods; and of course, another effect will be a discouragement of trade, for nobody will import goods, and sell them, when imported, for a medium that is worse than the goods themselves; for in that case, though the profits may be nominal, the loss will be real.

These effects all point out their only remedy, viz. lessening the quantity of the circulating medium, and this can be done by but three ways that I know of: first, the destruction of it by some casualty, as fire, shipwreck, &c. or secondly, exportation of it, which cannot happen in our case, because our medium has no currency abroad, and I think it very well for us that it has not; for in that case our debt would soon become due to people without ourselves, and of course less sensible, more difficult to be paid, and more dangerous; the third, and, in my opinion, the only practicable way of lessening the quantity is by a tax, which never can be paid so easy as when money is more plenty than goods, and of course, the very cause which makes a tax necessary, facilitates the payment of it.

The tax ought to be equal to the excess of the currency, so as to lessen the currency down to that quantity which is necessary for a medium of trade, and this, in my opinion, ought to be done by every state, whether money is immediately wanted in the public treasury or not, for it is better for any state to have their excess of money, though it were all gold and silver, hoarded in a public treasury or bank, than circulated among the people, for nothing can have worse effects on any state than an excess of money. The poverty of the states of Holland, where nobody can have money who does not first earn it, has produced industry, frugality, economy, good habits of body and mind, and durable and well-established riches, whilst the excess of money has produced the contrary in Spain, i. e. has ruined their industry and economy, and filled them with pride and poverty.

This author's imagination appears to be continually haunted with the apprehension of an excess of money, while, according

ing to the general complaint of the Americans, they laboured under a great deficiency of that article. Why he should likewise inculcate the application of a remedy to an inconvenience which did not exist, must appear to such as attend to the state of America at that time, as a very superfluous injunction. Besides, it is not easy to conceive, in what manner the congress could have caused the money which arose from the taxes to be circulated among the people, in any other way than by the pay of the troops, and the purchase of whatever was necessary for the support of the war. We may add, that the author's sentiments on this subject seem not to agree with what is advanced in the next Essay, where he observes that,

‘ Money is made only for a medium of trade, and must be kept in circulation and use, or it perishes; for to stop the circulation of money and to kill it is the same thing, stop its course and it dies, give it circulation again and it revives, or comes to life again.’

The four subsequent Essays treat of free trade and finance, and contain many just observations. The same subject is afterwards resumed, with an equal claim to attention: we mean from the Americans; for the author's remarks are too much intermixed with local and temporary circumstances, to be considered as of general importance.

The other Essays, of which the volume contains twenty-six, are for the most part on temporary subjects, relative to the state of America. In one of these the author takes a view of the produce of the taxes in Great Britain in the year 1784; where, after some observations in favour of our financial policy, he concludes in the following strain:

‘ And could that discerning, successful people have possessed wisdom and gravity of counsel enough to make the best use of their own advantages, *sua si bona norint*, their happiness and glory must have been vast indeed. Had they in improvements of their husbandry and trade, in meliorating and decorating their country, spent the money which they have wasted in needless subsidies to foreign princes, in continental and American wars, and many other fatal policies, their strength, their riches, their respectability, their happiness would have risen superior to that of any nation on the face of the earth.

‘ This is the nation from which we derive our origin, and I hope we may respect the honours of our parentage, without imitating the vices of our ancestors. And what I have to wish is, that though we are broken off from them, we may have wisdom and sound judgment enough to esteem and imitate those parts of their policy which have raised them above the nations round them, whilst their

fatal calamities may sufficiently warn us to avoid their mistakes and errors. It is with this view that I offer these thoughts to my fellow-citizens, which, I doubt not, will be received with candour, as I know they are written with sincerity.'

On the whole, these Essays discover a vigorous and active mind in political speculations; and the author has contributed many judicious and useful remarks, for the benefit of his country in the prosecution of independence.

The Life of Jane de St. Remy de Valois, heretofore Countess de La Motte. A circumstantial and exact Detail of the many extraordinary Events which have attended this unfortunate Lady from her Birth, and contributed to raise her to the Dignity of Confidant and Favourite of the Queen of France. Written by Herself. 2 Vols. 8vo. 13s. Boards. Bew. 1791.

THE name of the countess de la Motte is already known to the public, from the celebrated transaction of the *Necklace*; and spurious memoirs of her have likewise been formerly printed, but the work now before us has a claim to be considered as authentic. We cannot, however, suppose that the countess was sufficiently well acquainted with English to write her life in that language; yet no mention is made by the editor of its being a translation from the French. But the circumstance is of little moment, and may be ascribed to inadvertency.

The birth of this lady, and indeed her whole life, might mark her out as a character suitable to the heroine of a novel; not, that the incidents are inconsistent with probability, but that some of them are uncommon, and related with the lively amplification usual in productions of that kind.

The countess was, on her father's side, of illustrious descent; but, by the early death of her mother, was soon involved in the most distressful situation. Though the narrative may be read with pleasure, any abridged detail of it could afford but little gratification to our readers; we must, therefore, refer them to the work, and content ourselves with selecting, for their amusement, the account of the plot, said to be formed by the French queen against the cardinal de Rohan.

The cardinal, who had received two hundred thousand livres, as a pot de vin for foraging the cavalry in Alsace, presented me with twenty thousand. I thought this a favourable opportunity to testify my gratitude to my benefactor and speak of his generosity

to the queen. My zeal now carried me greater lengths in his favour, I spoke of him with a degree of warmth almost enthusiastic, I even represented that he had imparted to me his troubles, and described him as struggling with discontent, overwhelmed with misery, the mock of envy, and the victim of detraction.

‘ My gratitude and the effusions of the moment hurried me away, and her majesty suffered me to proceed uninterrupted, but her eyes informed me that my eulogium on the cardinal was far from being pleasing. I feared I had been too copious in panegyric, for at some moments she even appeared angry : I perceived that her prejudices were too strong to be eradicated ; nevertheless she soon assumed an appearance of tranquillity, which, like a deceitful calm, ended in a storm, in which my peace, my fame, were dashed upon the rocks.

‘ The cardinal, undaunted by repulse and unmoved by my remonstrances, still emphatically preached up-perseverance : I even thought, from her majesty’s silence, that, If I could not succeed so effectually as I could wish, I should, at least, weaken her prejudice.

‘ I succeeded so far, in my own opinion, that I advised the cardinal to hazard a letter, which I undertook to deliver the first favourable opportunity. I, indeed, advised him to write ; but I could by no means have imagined, under his circumstances, that he would have made use of indiscreet expressions, or would have been so precipitate in declaring his partiality, before he had justified himself to her majesty, and erased from her memory the insinuations of his enemies.

‘ The cardinal unhappily conceived that he was essential to her majesty’s interest, and, to use his own expression, that she could not do without him.—Ill-fated prince, the blind impetuosity of thy disposition injured thee, and accelerated my destruction !

‘ I am at this moment writing the incidents of my life ; and I should have an indifferent claim to that candour I request, were I to conceal any circumstances which might elucidate the facts I relate. The queen was determined to sacrifice the cardinal, and observing his care and attention to me, she conceived I might be instrumental to his destruction ; while he, on the contrary, hoped through my means to be exalted to the highest pinnacle of his ambition.

‘ To give an idea of the queen’s animosity against the cardinal, I have only to relate the following fact, which will sufficiently enforce my assertion.

‘ The queen, having recently heard some indiscretions which the cardinal had either been guilty of, or his enemies had laid to his charge, urged me to engage him to attend an appointment with her between eleven and twelve at night ; “ because,” said

she, "I will persuade the king to be present." Seeing me startle at such a proposition, "be composed, countess!" continued her majesty. "Serve me, and I will serve you! but that I may be perfectly easy about the business, do you continue at home, that I may be sure you have not prevented my project this evening. I will often send to your house, to be convinced that you are there; for if the cardinal does not come, I shall suspect you as the cause."

"The queen having engaged me to write to the cardinal what she had dictated, and she having wrote to him the same day, "our plan," continued she, "cannot fail to be successful! the king shall be concealed in the chamber, behind the window-curtains, that he may hear those expressions which the cardinal will make (and no one knew, better than she, what he would say on such occasions). He will be sure to fall on his knees, seize my hands, and kiss them. Some expressions of his happiness on such an occasion cannot fail to escape him, when she would exclaim, and demand vengeance for such an insult; that his indiscretion would not fail to exasperate the king, and all his family would be ruined in the public estimation."

"Such were the particulars of this horrid plot; such were the black ideas of revenge conjured up in the mind of the queen, by the diabolical machinations of the Polignacs."

The countess de la Motte, at this time, stood in a very delicate predicament; but gratitude towards her benefactor prevailed over every other consideration, and she resolved to acquaint the cardinal with the plot.

Thirty-one letters between the queen and the cardinal are inserted in an Appendix to the history; and, in a Supplement, we are presented with a continuation of the narrative to the death of the countess. This happened at Lambeth on the twenty-first day of August, 1791, while she was recovering from a fracture of the thigh, and some severe contusions, received by leaping out of a two pair of stairs window, to avoid an arrest for debt.

"Such, says the author of the Supplement, was the melancholy termination of the life of that extraordinary woman, Jean de St. Remy de Valois. In whose character, whatever may be said by the rigid daughters of chastity in the insolence of virtue, there were many good and amiable traits. In her disposition she was generous and humane; in behaviour affable and engaging; and in conversation sprightly and entertaining; the life and spirit of whatever circle she appeared in; and from the superiority of her mental endowments, the envy or admiration of whoever knew them. She possessed a masculine spirit, soaring far beyond the
timidity

timidity of her sex, which supported her through every perilous trial, except that which accelerated her dissolution. Her appeal is now made to a higher tribunal; if on earth she had the vices detraction has painted, let her death expiate them, and her grave conceal them.'

The work, as before observed, is written with vivacity, and ornamented with a few plates, among which is an engraving of this unfortunate lady.

*The Medical Spectator. Vol. I. 8vo. 7s. Boards. Prid-
den. 1792.*

WE have long ago had occasion to give our opinion on scientific humour: its limits, we have said, are contracted, and its influence inconsiderable in extent. A work professedly miscellaneous, however, cannot be wholly humorous, and one design of the *Medical Spectator*, perhaps the chief, was to introduce some new doctrines, and to disseminate others. Puffs of this latter kind, if well concealed and dexterously managed, do not displease: there are circumstances where they may be even approved of; but, when they are particularly glaring, when the design is conspicuously obvious, they must always meet with reprehension from the candid critic. We particularly allude to Dr. Harrington's chemical theories, for more than one third of this volume, indeed nearly one half, is employed in explaining that author's system, defending his doctrines, or accusing other philosophers of having detracted from his merits, or of appropriating his discoveries to themselves. Even the criticisms in the *Gentleman's Magazine*, the only Journal that has been favourable to him, are reprinted, with those in which his name only is mentioned, or in which the excellence of his system is pointed out.—Aut Erasmi est aut Diaboli.

Though again called on, we cannot enter into an examination of this system. It eludes criticism, as it is vague, trifling, and inconclusive; nor, in the later experiments of other chemists, where water appeared in the decomposition of different airs, by which they were led to conclude that water was a component part of these airs, can we perceive any improper appropriation of Dr. Harrington's discoveries. The conclusion was so obvious, that we remember formerly mentioning it, respecting one species of air, the inflammable, long before we even heard of Dr. Harrington's attempts. But that we may not wholly neglect the hero of the *Medical Spectator*, we shall select his outline of the celebrated doctrine,

doctrine, so far as it respects animal life, which must so often meet the eyes of the reader of this volume.

‘ The sun has been considered as the grand source from which this globe is supplied with heat ; of which a regular propagation hath been traced, from the rays of light to a combination with water in the production of fluidity ; with water it hath been observed that it penetrates the inmost recesses of the globe, or rises in the act of evaporation to the higher regions of the atmosphere. It hath also been shewn that it enters in large quantities into the animal and vegetable creations ; from which it may be again obtained in new sources of heat and light. The atmosphere has been considered as consisting entirely of water and fire, or phlogiston, in a state of neutralization with the ærial mephitic acid. Putrefaction, combustion, and the respiration of animals, have been regarded as so many decomposing processes, by which the fire and the other component parts are in a great measure separated. Dr. Harrington’s theory teaches us, in the most satisfactory manner, that the fire combining with the chyle forms *florid red blood*, from which the animal is supplied with nutriment, and the ultimate fibre, by some subsequent operation of the system, either extended, or its daily waste recruited. The red globules, gradually decomposed in the course of circulation, give out ninety-six degrees of sensible or actual heat, by which they are dissipated. When a greater degree of heat is excited, digestion impeded, or food abstracted, we observe the fat to be re-absorbed and decomposed in proportion to the additional heat or abstraction of food.

‘ This theory shews that phlogiston not only contributes largely to the accumulation of solid substance in the animal system, but also to one of the most striking characteristics of animal life, viz. *vital warmth* ; and brings philosophers back to that idea which prevailed from the time of Hippocrates till the last twenty-five years, viz. that the air affords a *pabulum vitæ* to animals, which, when duly considered, must evidently appear to be latent or neutralised heat, or what has been with equal propriety denominated the principle of inflammability, phlogiston, or, in one word, fire.

‘ This principle, however, cannot be considered as life itself, but that upon the presence of which the motion and excitement of life depend ; for it is well known that life exists both prior and posterior to respiration ; but it exists in these cases under a suspension or deprivation of some of its most important functions ; and, from the first moment of its existence till it is endowed (and indeed after it is endowed) with this remarkable property, requires the aid of *borrowed* heat in one shape or other.’

In his aerial system, he considers the atmosphere as composed

posed of fire, fixed air, and water, neutralising each other; while water, continually changing into air by the sun, is, he thinks, the means by which the atmosphere is renovated. M. de Luc, in his Meteorological Researches, constantly hints that water may be changed into air, by some process, and probably by the influence of the sun. Its light, as well as heat, may produce this effect, and the electrical fluid may add its powers. In reality, however, the whole amounts at present to probability and presumption only. There are no facts which decidedly show that water is really changed into atmospherical air, except when decomposed by the process of vegetation. If it is so by any other means, we are totally ignorant of these means. One objection will occur to the chemical reader, in the extract we have given, viz. Dr. Harrington's confounding the caloric with phlogiston. Suppose the latter principle really an existing one, their different natures are obvious. Pure air, for instance, contains the matter of heat in a larger proportion than any other body, without an atom of phlogiston, and, in every body, the less the proportion of phlogiston is, the greater is that of pure air.

The atmosphere is considered also as a source of diseases, often mistaken for others. This revived doctrine; for it is much older than the time of Mead, who, as usual, dressed himself in borrowed plumes, appears now in a new form. Let us transcribe a part of this Number.

‘ I have myself occasionally experienced, during a considerable time of the eighteenth century, an uncommon degree of languor, lassitude, and dull pain in the loins, for several hours preceding the approach of cloudy and rainy weather, and still more strikingly during the time and preceding a storm of thunder. I have known a young lady, of the most lively and chearful disposition, who has been able, with a wonderful degree of certainty, to predict a storm of thunder, by an uneasy and painful sensation in her elbows. During high winds, the membraneous expansions in different parts of the body, in certain persons, are extremely liable to very painful sensations. From this cause I have repeatedly seen the most excruciating head-achs, alarming pains in the abdomen, severe vomitings, and diarrhœa. I am the more anxious to draw the attention of practitioners to this subject, because I am certain that I have repeatedly seen, from this peculiar excitement, discharges from the stomach of a grass green, or æruginous appearance, which not only the patients themselves, but very skilful practitioners, have considered as the cause, rather than the effect, of the pain and uneasiness which the patients have felt, but which, I am well convinced, have been of the same nature as those which appear in certain

certain hysteric affections, where the cause is often seated in the mind.

‘It is obvious to remark, that in this peculiar kind of colic, which I beg leave to denominate *atmospherical*, any other evacuating medicine than simple warm water, camomile tea, whey, or chicken broth, must be injurious, and that recourse may be almost immediately had to anodynes, which, added to the comfort of a warm bed, and a soft pillow, will seldom fail in a short time to give relief.’

‘I think we may be convinced of its existence, whenever we have had several opportunities of remarking the same patient to be subject to the same attack during some peculiarly disagreeable weather. Thus, if a person apparently in good health, after a temperate meal, lies down to sleep, and wakes in the night with pain in the head and sickness, if he immediately, or in an hour or more after waking in this state, hears the rattling of hail, rain, and storm, against the windows of his bed-chamber, there will be little doubt of his actually labouring under the *atmospherical* head-ach, perhaps combined with the colic. If, in a similar manner, a patient is repeatedly attacked with severe pain in the abdomen, followed by a looseness—my readers may smile, but I would alledge that this patient is afflicted with the *atmospherical diarrhœa*. To these may be added the *atmospherical* lumbago, and a long train of distressing feelings, which may properly come under the appellation of *atmospherico-nervous* sensations.’

The cursory remarks on the use of opium, in the venereal disease, contain nothing particularly new or interesting, except an extract from Matthew’s work, the author of the anodyne pill, which till lately retained his name. The Medical Spectator and Matthew consider opium as a cordial and narcotic: the latter spoke of his pill as useful in the venereal disease, and as a corrector of opium, concealing that it was an opiate. The former speaks of its use in syphilis with propriety and judgment. His opinion is nearly that of Mr. Pearson, in his paper published in the second volume of the Medical Communications, which we mentioned with respect and applause in our account of that volume.

The paper on the importance of the skin, in the animal œconomy, is a trifling one. Some physiologists, the Spectator remarks, observing the brain to be the first part conspicuous to the eye, have concluded it to be primordial; but he adds, that, as when we first see it, the skin covers the whole, we should rather attribute the honour of being an original stamen to the skin. This is supported by the system of vegetable

oeconomy, and by the influence of the state of the skin in sickness and in health. The fact however alledged, that the skin is at first seen covering the nerves and viscera, is not true; and the argument is not applicable, for the skin loses its influence when the nervous power is destroyed, as in the affected side of a person labouring under an hemiplegia. The proposal for curing the poplitean aneurism, by gradually compressing the artery *above*, deserves more attention; and, if employed before the circulation through the distended artery is wholly destroyed by the aneurismal tumour, may be of service. The anastomosing arteries will, in this way, gradually expand; and the current of blood, checked in its momentum, will not distend the tumour so fast as if uncontrolled.—The other medical remarks of most importance are on the injudicious recommendation of Dr. James' powder in the meazles, and on the dangerous tendency of carrying Mr. Locke's recommendation of a light dress too far, when the air is inclement.

The humorous part is short, and we shall confine our extracts from it to the delineation of some medical characters introduced, as having been employed for a lady labouring under an atmospherical disease. The first is certainly intended for the late Dr. Cullen.

‘ After consulting every medical man of eminence in the remotest part of Scotland, I took a journey to the capital of that ancient kingdom, that I might put myself under the care of the most celebrated professor in Europe, who pronounced my case to originate in a spasm of the small vessels (I speak medically, sir, because medical language is familiar to our family). He talked much of great mobility, and a *peculiar modification* of the nervous system. I persevered, sir, with the utmost regularity to the conclusion of his *methodus medendi*; and was disposed to persevere still further, when the doctor, who was one day a little jocular, asserted that my case was an epitome of the whole system of pathology; and, in lieu of a syllabus, proposed to give a course of clinical lectures on my various diseases. I was hurt, sir, at this idea, and made the best of my way to London, where the practice of physic, if not the theory, is carried to a more *extravagant* pitch than in any other city in the world. Here, sir, I was persuaded to consult the late Dr. Bruin, who had established a very high degree of reputation, by discovering that his predecessor was an illustrious idiot, and the whole system of spasm an absurdity. Dr. Bruin, without a moment's hesitation, pronounced my case to be of the asthenic species, and not only prescribed, but very cheerfully joined me in taking copious doses of brandy and laudanum, till, like poor Dr. Doddipol, my late brother's physician, * * * * *. By sir John and sir Richard I was blooded, *pleno rivo*, till my legs

were

were turned topsy-turvy. The late Dr. Hugonienfis, fir, pronounced my cafe to be an enlargement of the liver, and gave me immense quantities of camphire, in every fhape, without the fmalleft advantage. Him, however, I difcovered to be but the fhadow of a better man, and of courfe foon applied myfelf to his name-fake and prototype, the great Dr. Hugo Ferrarius, and a pleafant man he certainly was. Mr. Sympathy will inform you, fir, that, under his directions, I fwallowed at leaft a hundred weight of rusty iron. But at this period, fir, I was advifed, in the ufual way, to confult the celebrated German doctor, who pronounced my complaint to be a *fecretion upon the kidnies*; and, notwithstanding I could never conceive that thefe words had any meaning whatever annexed to them, I took his tincture of tanfy and his turpentine pills, his æther and water, and fyrop of cloves, with the greateft perfeverance; but, finally quitting the German doctor, I placed my whole confidence in animal magnetifm.*

Whether this work is to be continued remains ftill doubtful. If our opinion has any effect, we would recommend the old advice of Trebatius, advice we have often given without fuccefs, QUIESCAS.—If the author diftrufts our opinion, we would at leaft recommend a little delay, and advife trying the fuccefs of the fale for one year.

Speeches of M. de Mirabeau the Elder, pronounced in the National Affembly of France. To which is prefixed, a Sketch of his Life and Character. Translated from the French of M. Mejan, by J. White, Efq. Vol. II. 8vo. 6s. Boards. Debrett. 1792.

THIS volume is defigned to complete ‘the felection of all that is moft illuftrious in the labours of Mirabeau at the national affembly,’ and is translated by Mr. White with the fame fpirit, the fame energy, with the elegance and accuracy that diftinguifhed the former volume. We have already attended Mirabeau, and paid that refpect which his abilities demanded, without fuffering ourfelves to be driven from the paths of truth by political differences of fentiment. We own, however, that Mirabeau, in his general character and conduct, is no more a favourite of our’s than he is, in Mr. White’s opinion, with the generality of the people of this kingdom. ‘The fervants of the government, our translator adds, difcountenance his name, the adherents of oppofition have little caufe to be his admirers*.’

* See his fpeech on the addrefs to the king, befecching him to difmifs his minifters, vol. i. It was fhortly noticed in our account of that volume.

* Yet, that the ministers of a monarchy should discourage the fame of men, who have been signalized as the leaders of a democratic party, is not at all astonishing; it is the duty of their place; and although, in their hearts, they may admire the works of Mirabeau, they must accommodate their language to their station. As little is it to be wondered at, that the opposition should hate a man, who so clearly understood the exact value of its patriotism.

'In all the ungenerous pamphlets, written against a revolution, which, notwithstanding its defects, should not be frowned on by a free people, no exception whatever hath been made in favour of the man, who had struggled to reconcile and blend the principles of democracy, with the blessings of a limited monarchy. The virtues and the talents of a Mirabeau are entitled, to distinction, and even to applause, from every nation which can pride herself in literature and liberty; and the children of science and of freedom should have been the last, to calumniate the friend and the ornament of humanity.'

We are partly in the predicament alluded to in the last paragraph. Mirabeau contributed to deliver his country from its two direct foes, despotism and aristocracy, which agreed only in oppressing the people. He was a rational reformer, and wished to regulate the state by the ballance of a limited monarchy: his 'talents' too, for we will omit for the present his 'virtues,' are entitled to distinction. On all these accounts we can applaud him. For his religious sentiments, while he offended no pious mind by his conduct, nor undermined the religious opinions of others by his insinuations, he is accountable only to God, to that God to whom he is gone: they ought to make neither a part of his eulogy, nor to furnish the subject of calumny to his satyrists. Mr. White will, however, allow us to observe, that, on the foundation of a studied speech in public, even adorned with the bold fervid oratory which an active mind warmed with his subject can occasionally put on, and which some subjects will, even in the coldest minds, excite, it is not easy to establish a religious character. We would carry it farther, and think it improper to attack the revolution, if all its authors should be avowed deists. We might pity their delusion, but it would be wrong to conclude, that, as their minds were blinded on one subject, they should be incapable of judging on every other. Our author, for we now speak of the Preface, is more moderate than the generality of those who have indiscriminately and extravagantly admired the French revolution: it is 'neither, in his opinion, a master-piece of human wisdom, nor a most abominable fabric of folly and impiety.' To pursue the metaphor in positive terms, it seems an edifice rashly raised on folly, as insecure as its foundation is delu-

delusive. If it stands, it must be in consequence of a dereliction of its principles.

‘ Let us cast our eyes on Europe. Government and liberty defame and defy each other. Monarchy looks around her, with suspicion, with indignation, with dismay. Aristocracy knits her brows, and seeks to hide her trepidation, under the gallant mask of fortitude. Episcopacy turns pale, and, ever and anon, raises her hand to her head, to refix her tottering mitre. Faction, meanwhile, like the god with the double face, looks two ways at once, and pleads for power and interest, in the language of patriotism.’

Our author then apostrophises kings, nobles, and prelates, sometimes generally, and sometimes addressing particular sovereigns, or, in the *other* orders, the nobles and prelates ‘ of a certain island renowned for arts and arms.’ His address to each is bold, animated, and often judicious. He will not be surprised that we sometimes differ from him; but, on the whole, these spirited apostrophes deserve much respect and commendation. One other grievance we shall transcribe from the Preface before us.

‘ I have just repeated an idea, which I observed was not a new one; I will now advance another, which I believe is not a trite one. No person, who, in any part of the British empire, is a member of the aristocracy, can, consistently with principles, be permitted to act as representative of the democracy. This is more than absurd; it is a very great abuse. Indeed, with respect to too many things in this world, we live in a perpetual delusion. This aukward, unconstitutional, and dangerous circumstance, is suffered to remain uncensured. It is *aukward*, that a person who professes democracy, should be decorated with the trappings of aristocracy. The words *noble lord* should never be heard within the walls of the democratic assembly. It is *unconstitutional*, that he who, in one part of the British dominions, is by birth, by habits, and by privilege an aristocrate, should, in another, be a member of the democracy. To-day, he is a simple plebeian; next week (for he hath only to cross the Channel), he will be a patrician; the week after, he may again relapse into his democratic character, and, the week after that, he may be again a gallant noble. This is a pleasant conjuration. It is *dangerous*, that an hereditary member of the aristocracy, should be suffered to become a representative of the people. He cannot serve God and Mammon. For, either he will carry with him into the house of commons, the lordly spirit of nobility, and retain the towering prejudices peculiar to that order, or he will bring back with him
into

into the house of peers, the haven of democracy, which may create a fermentation, where no such fermentation should exist.

‘ To such a senator the commons might say : Depart, you wear a coronet ; you are not one of us ; associate with persons of your own order, with patricians. And here let me declare, that I would not be understood to throw any personal reflection, on such titled individuals, as at present enjoy seats in the British house of commons ; many of them are worthy noblemen ; but it is because they are noblemen, that I wish they were not there :

‘ Again : Suppose a question to be brought forward in the English house of commons, which question materially concerns the democratic interest. This commoner of the half blood, begotten by lusty Democracy on condescending Aristocracy, this patricio-plebeian senator, will find himself in a disgraceful dilemma. If, true to his hereditary character, he oppose the people, in the people’s own house, with what face can he presume to sit there ? But what if he support the question ? and what if such another question should be agitated in the Irish parliament ? Will the noble lord, when with breathless haste he enters the Hibernian house of peers, become, on a sudden, infected with the contagion of aristocracy, and utter principles the very reverse of his late patriotism in the British legislature ?—This, then, is one of the numerous instances, in which the subtle acid of aristocracy, is eating its way through the whole mass of the constitution. I say, the whole mass ; for if the aristocracy, either openly or *covertly*, usurp an influence in the democratic assembly, it may afterwards overawe the throne, and then the entire constitution will be at the mercy of the aristocracy.

‘ Again : a considerable portion of the lower house, is composed of the tender nurslings of aristocracy ; of eldest, and of younger sons of peers ; the former of whom have a certainty, the latter a chance, of being one day summoned to forsake the democracy, and to put on all the pride, and all the privileges of nobility. Yet here have we less cause to be alarmed, than at the irregularity above mentioned. These youths are, as yet, no more than public gentlemen ; and there is reason to believe and hope, that, even when hereafter uplifted to aristocracy, they will preserve a *kind* remembrance, of their old companions, the plebeians.’

We have selected this objection, since it is enforced with great energy and ability. If the constitution were now to be formed, we should consider it as a formidable one : luckily it can be obviated by an appeal to experience. The most violent aristocrats, in the house of commons, have not been the sons of English peers, or the peers of Ireland : they have, on the contrary, in that house, and in their future elevated situations, been the firmest friends of the people. They have

mixed with them, seen their grievances and wants, nor have they ever forgot, that their first elevation was the consequence of the choice of the people, and their first appearance as popular representatives. It would be invidious to mention names in either house, but they will readily occur to every reader. It would be equally invidious to point out who in either house are the servile creatures of a court; but it were to be wished that popular representatives were not men who aim at higher ranks or more ample emoluments, as a favour, or as a reward.

In the remaining part of the Preface our author mentions some works, which he purposed to translate, and introduces some judicious observations on translation in general. One work, of which he had proposed to give an English version, was Fenelon's '*Education des Filles*,' which it seems was intended to be introduced by an extensive Preface on the same subject. We can only express our wishes, that this design may not be wholly laid aside. It is a work not generally known, and in many respects valuable. Fenelon reflected much, and not in the beaten path: his observations are seldom trite and always excellent. The New Arabian Tales, another of Mr. White's attempts, crushed in the bud by the expected superiority of the continuation of the real Arabian Tales, will, we hope, revive and bloom.

Of the Speeches of Mirabeau we have given a sufficient number of specimens, to enable the reader to judge of his abilities, his eloquence, the splendor of his imagery, the torrent of his argument, the glow of his descriptions. It will be sufficient to extract the subjects of his orations, and to transcribe a passage or two, that may be interesting to us, as Englishmen.

* Speeches of M. de Mirabeau, in support of his motion for establishing a gradual progression, in the elections to public offices. — Speech on the *patriotic* offer of nine hundred thousand livres, made by the republic of Geneva. — Speech on the motion for expelling the Abbe Maury, who had made use of expressions offensive to the Assembly. — Speech on the proposition for annulling the imperative mandates, and for fixing the renewal of the Assembly, after completing the Constitution. — Speech on the question, whether the king's message respecting the English armament, should be taken into immediate consideration. — Speeches on the right of making war and peace. — Funeral eulogium on Franklin. — Plan of an address to the French, upon the civil constitution of the clergy, adopted and presented by the ecclesiastical committee, to the National Assembly, and pronounced by M. Mirabeau. — Speech on the measures relative to the external defence of the state. — Presidentship of Mirabeau. — His answer to the deputation

tation from the Quakers. — Speeches and debates upon the regency.'

The rest of the work relates to the death, the funeral, and the honours to be rendered to Mirabeau, and other great men: the whole is concluded by some reflections of the Translator, suitable to the subject. — We ought to mention, that Mr. White professes himself to be no republican, and panegyrises, with a glowing warmth, the animated spirit of youth and the middle-aged, to whom all revolutions have been owing, and from whose active intrepidity, rather than from the callous palsied hands of age, every improvement must be expected.

If this Table of Contents be examined, it will appear that, to us, what relates to the power of the king in making war or peace, must be most interesting, as the debate happened at the time when the attack of Spain on Nootka Sound rendered our arming necessary. The conduct of Mirabeau, at this time, has not escaped censure. He may have acted patriotically; but the admirers of the new French rulers must recollect, that it was not owing to them that Europe was not again deluged in blood. For some *unknown* reason, they decided in favour of war, and for *known* reasons their good dispositions were prevented from being followed by the most destructive consequences. It was the period when England might have inflicted vengeance, and destroyed the marine and commerce of France entirely. She, however, disdained to strike, and acted not only generously, but wisely.

The speech of Mirabeau is an able and political one. He distinguishes, with singular propriety, between the limits to be allowed to the executive power, so as not to tie the hands to be employed in national exertions, and the deliberate or legislative, so as to disable them from being hurried rashly into hasty and improper wars. The following observations are excellent.

• Our constitution is not yet established; a war may be lighted up, with no other view than to gain a pretext for calling out a mighty force, and for soon turning that force against us. Well, let us pay a proper attention to such fears; but let us distinguish the present moment from the durable effects of a constitution, and let us not consider as everlasting, the provisional dispositions, which the extraordinary circumstance of a grand national convention may suggest to us. But, if you carry the distrust of the moment into futurity, have a care that, by dint of exaggerating our fears, we render not the preservatives worse than the very malady; and that, instead of uniting the citizens by the bond of freedom, we do not split them into two parties, ever ready to conspire one against the

other. If, at every step we take, we be threatened with the resuscitation of departed despotism; if the dangers from a very minute part of the public force, be incessantly opposed as an objection, notwithstanding the millions of men who are in arms for the constitution, what other line of action then remains? Let us perish this very instant. Let us overwhelm the vaulted roofs of this temple upon our heads, and, to-day, expire freemen, if to-morrow we must be slaves.'

Few can speak of themselves with propriety: we have not yet contemplated Mirabeau in this view.

'He who feels within himself the consciousness of having deserved well of his country, and, especially, of being still of use to it; he who does not feed upon a vain celebrity, and who contemns the success of a day, when looking forward to true glory; he who wishes to speak the truth, who hath at heart the public welfare, independently of the fickle movements of popular opinion; such a man bears along with him the recompense of his services, the mitigation of his pains, and the price of all his perils; such a man must expect his harvest, his destiny, the only one which interests him, the destiny of his fame, from time alone, that judge incorruptible, who renders strict justice to every one. Let those, who, for this week past, have been prophesying my opinion, without knowing what it was, who, at this moment, are calumniating my speech without understanding it, let those accuse me of offering incense to idols without power, at the very moment when they lie prostrate, or of being the vilest stipendiary, of men against whom I have indefatigably waged war; let them arraign as an enemy to the revolution, the man who, perhaps hath not been altogether useless to it, and who, were that revolution unconnected with his renown, might there alone expect an asylum; let them deliver up to the fury of an infatuated people, the man who, for these twenty years, hath been the adversary of oppression, who talked to the French of liberty, of constitution, of resistance, when his base calumniators were at nurse in the court of despotism, and suckled with the milk of overbearing prejudices. What is all this to me? This treatment, these unworthy practices, shall not arrest me in my career. I will say to my antagonists, answer, if you are able; then calumniate, as much as you please.'

We shall select but one short passage more: it is in every respect admirable.

'In fine, ought we not to consider, as one of the causes of the public alarm, that extravagant distrust, which so long hath disquieted every bosom, which retards the moment of
peace,

peace, embitters our distresses, and becomes a source of anarchy, in ceasing to be of use to liberty? We are in dread of foes without, and forget the foe who is ravaging the very bowels of the kingdom. Almost every where, the public functionaries, elected by the people, are at their respective posts; its rights then, are exercised; it remains for it to fulfil its duties. While overseeing its commissioners, let it honour them with its confidence, and let the turbulent force of the many, yield to the calmer power of law. Then, till the signal of danger be given by the public functionary, the citizen shall say: *My interests are taken care of*; for that is not true liberty, which lives in idle terrors; she respects herself too much, to look on any thing as formidable.'

We must now leave Mirabeau: his faults and his virtues must be appreciated by posterity, when the memoirs of politicians shall be laid open, when the cinders no longer hide the fire beneath, fire ready to consume the too eager enquirer. In our present view, his talents, equally brilliant and fascinating, may hurry us too far into indiscriminate admiration. His judgment, however, began to expand; and, if life had been longer allowed, he might have proved the Cromwell, perhaps the Monk, of regenerated France.

Letters on the Revolution of France, and on the New Constitution established by the National Assembly: occasioned by the Publications of the Right Hon. Edmund Burke, M. P. and Alexander de Calonne, late Minister of State. Illustrated with a Chart of the New Constitution. To which is added an Appendix, containing original Papers and authentic Documents relative to the Affairs of France. Addressed to Sir John Sinclair, Bart. M. P. By Thomas Christie. Part I. 8vo. 6s. Boards. Johnson. 1791.

WE have waited with some impatience for the second volume of this work; and in the delay have, we fear, injured Mr. Christie, by suffering other authors to anticipate in appearance his remarks. The only reparation we can make is to acknowledge the cause, and to assign the present volume its proper rank in the scale of merit. In fact, while one of the earliest, it was one of the most able of the replies to Mr. Burke and M. Calonne. The author possessed extensive information, sound judgment, with a flow of language copious, elegant, and forcible; and though we allow his bias in favour of the French revolution, we can add, that his panegyric is neither wild, injudicious, nor indiscriminate. The following passage is highly ornamented, correct and pleasing.

'Eloquence, my friend, was designed by the all-wise Author
G g 3 of

of Nature, to be the companion of wisdom, and the guardian of truth. With these associated, she appears a blooming fair, whose charms captivate every beholder: but separated from these, she becomes a wandering prostitute; her beauty no longer dazzles the pure eye, her voice no more delights the virtuous ear, her charms no longer attract the well-regulated mind. Had the principles of Mr. Burke's book been as just as the language of it is splendid and sublime, it would have merited a place amongst the first productions of human genius. As the apologist of ancient prejudice, he is without a rival: in that bad eminence he has attained the first rank. But what avail his tuneful periods, that only cheat us into error and deception? What avail his brilliant colours, that only varnish the deformity of folly and oppression? With majestic grace, worthy of a nobler office, he conducts us to the Temple of Superstition, and the magic of his language soothes our hearts into holy reverence and sacred awe. But when we enter the consecrated portal, and behold a miserable deformed gothic idol in the corner of the temple, set up as the god of our adoration—in place of prostrating ourselves before it, we spurn with indignation at the delusion: the gaudy ornaments of the place serve but to render it more shocking; we turn with disgust from the false splendor of the mansion of idolatry, and hasten with chearful steps to the humble abode of unadorned truth, to bow before her august presence, and receive from her the simple and salutary instructions of eternal wisdom.'

Mr. Burke's Reflections, so far as the facts are concerned, are said to be collections from the numerous aristocratic publications of France; and his principles are contrasted with those of lord Somers, in a very scarce tract *, to show that he differs greatly from the *old whigs*. If, however, we admit its genuineness, we must accuse lord Somers of some inconsistency. His sentiments, at many periods of his public life, were certainly different, or at least his language was so.—Mr. Christie defends Dr. Price, with some eagerness: but his defence we cannot always admit, nor do his arguments, in favour of occasional political preaching, carry conviction. Where political considerations are connected with religion or morals, where obedience is inculcated, and the relative duties are enforced, the minister acts in his proper character, as the servant of the prince of peace. Far different is *his* conduct, who sounds the trumpet of discontent, or sows more imperceptibly the seeds of sedition.

* It is intitled 'the Judgment of Whole Kingdoms and Nations, concerning the Rights, Power, and Prerogatives of Kings, &c.' A short analysis of this pamphlet is subjoined.

The passage which we shall next select deserves our commendation for splendid diction, but is occasionally exceptionable in its application; nor do we perceive with what reason, if Mr. Burke at different æras has been inconsistent, why the error should always be supposed to occur in one period. In reality, we think his former democracy more exceptionable than his late apology for despotism and aristocracy.

‘ Wisdom, sir, is as far removed from that blind obstinacy that imposes every change, as from the childish weakness that would be perpetually changing. The enlightened statesman is neither an adorer of novelty because it is new, nor a worshipper of antiquity because it is old. He is characterised by that discriminating mind, which discerns what ought to be preserved, and what it has become fit to alter. He is not satisfied with the support of numbers: he aspires also at having the weight of reason. He has learned in the history of mankind, the great uncertainty of government by mere power. He labours, that, if possible, there shall not be one man of sense in the state, who has just ground of complaint or discontent with his measures. He watches the progress of society. He meets public opinion half-way, and does not wait till it force him into measures.

‘ It is the want of this enlargement of mind—it is the incapacity to discern the signs of the times, that have occasioned the misfortunes of so many governors and princes as we read of in history. It was to these causes that the misfortunes of Charles I. were owing. That weak, but well-meaning prince, thought it a sufficient defence of his arbitrary measures, to alledge, that his predecessors had commonly done so before him. And if Mr. Burke had been his minister, he would have been furnished with store of precedents to support these assertions. Mr. Hume seems to have approved the plea, and labours to aggravate the despotism of Henry VIII. and Elizabeth, that he might diminish that of the Stuarts. This was not worthy of his usual sagacity. The stretches of power exercised in early ages, when men knew not their rights, or were unable to protect them, furnish no argument, either *de jure*, or *de facto*, for pursuing the same conduct in more enlightened times. Charles I. would have reigned peaceably, and, I believe, been counted an excellent prince in the age of Henry VIII.; but his maxims of government were utterly incompatible with his own age. He would have had darkness to govern light, and perceived not that the light had already chased away darkness. The men of his times had even outrun their æra, in their principles respecting government while the mind of their governor was

a hundred years behind it. Hence the disasters of Charles. *Hinc illæ lacrymæ* *.

We have selected different passages from the first letter, which is chiefly of a miscellaneous kind. The second is on the necessity of a revolution in France. It is true that a revolution was necessary, and, if conducted with temperance, would have been highly salutary; we may still also contend, that the ancient constitution of France was the proper basis. They should have restored the spirit of many forms, of which only the shadows remained; and they should have added a countervailing force to those parts of the machine where the operation was less regular and limited. This would have included a regulation of the nobility, of which the order should have been preserved; while their power, too great for the due liberty of the whole, should have been considerably limited. If a nobility in power had remained, France would not at this moment have been in her present situation, from the contests of the Jacobins and Feuillants. Yet, in general, the whole of this chapter is a very able defence of a reformation in France: it stops short in proving, that a revolution so fundamental and visionary, was proper.

The third letter is on the evils attendant on the French revolution; and Mr. Christie appears to be a very successful apologist. Riots, murders, and cruelties were undoubtedly exaggerated; but at the æra when Mr. Christie wrote, the whole was conducted with greater coolness and ability, by men of more temper and judgment than in a future period, by their successors.

The fourth and fifth letters contain an analysis of the constitution, and an explanation of the different functions of the assemblies, the king, &c. It is intended as a corrective to Mr. Burke's errors or misrepresentations, for the terms will vary with the tenets and disposition of those who employ them. Let us select a passage from the fourth letter. The fidelity of the representation must rest on the credit of the author.

• It is fit, however, to inform those who may not know it, that the king, who is a benovolent good man, has been from the beginning a sincere friend to the revolution. He was well convinced, before it happened, that his people were oppressed and unhappy. It was not he, but a set of worthless great men, who profited from that oppression. When the *livre rouge* was published, the

* Since I wrote this, I have seen that some similar ideas had occurred to Mr. Burke, and are stated by him in his speech on the reform of the civil list, which I have already quoted some passages from. But this was Edmund of other days. — *Turnera voces.*

amount of private expences disbursed for the king's personal use, was found to be very trifling. The king indeed was made the dupe in many instances, of that aristocratic cabal of profligate great men, who had got the power and revenues of the kingdom into their hands, and who employed them in a manner equally humiliating to the monarch, and oppressive to the people. This is the true state of the case—very different from Mr. Burke's account of it. In the subsequent charges respecting the regal power, Mr. Burke upbraids the people of France with a desire to insult a mild and gentle monarch. The very reverse is true. No man wished to insult Louis XVI.: there is not a prince in Europe more beloved by his subjects. But the legislators of France wished to diminish the power of all kings, so as to render it consistent with the happiness of their people. With persons they had no concern; all their regulations pointed to principle.'

The principal political disquisitions in these chapters we have often had occasion to go over; but we ought to repeat that, though our author was one of the first apologists for different parts of the conduct of the revolutionists, he is still one of the most judicious.—The last letter contains a very clear and accurate account of the judicial organization.

In the Appendix are many authentic documents on the affairs of France, collected from the first thirty volumes of the Journals of the Assembly, which form a very valuable mass of facts and evidence.—For these we must refer to the volume; nor can we conclude our article without an apology to the author for hurrying it over so hastily. He will recollect the sentiment of an admired author of antiquity: 'Those things which are in their nature transitory, continually passing away to give room to what is more new, must be seized in the moment of their appearance. After some time, they may not be less truly valuable, but they will lose their brilliancy and their splendor.'—Of Mr. Christie's second volume we have seen only the translation of the New Constitution. Since the period of the publication of the first volume, some changes in the constitution have rendered our author's account less accurate; but these changes are not of importance, and the errors may be easily corrected in a second edition.

The Secret History of the Armed Neutrality. Together with Memoirs, official Letters, and State-Papers, illustrative of that celebrated Confederacy: never before Published. Written originally in French by a German Nobleman. Translated by A—H—. 8vo. 4s. Johnson. 1792.

THE formation of the armed neutrality was a measure so flagrantly repugnant to the interests of Great Britain, that it has been generally ascribed to a capricious disaffection of the empress

emprefs of Russia towards this country, or to the prevalence of French intrigues at the court of Petersburg. But according to the Secret History now before us, said to be written by a nobleman of most respectable character, who lately acted a distinguished part on the political theatre, this celebrated confederacy was not indebted for its origin to either of the causes abovementioned. An opinion, he says, was almost generally adopted, both by the public, and in the cabinets, that it owed its existence to the great Frederic of Prussia: that he had first of all concerted the plan, and afterwards communicated his ideas to the Russian ministry, in particular to count Panin, at that time believed, though perhaps not justly, to be entirely attached to the Prussian interest: and the chief reason for that monarch's taking such a step, was thought to be nothing else but an old grudge, and a desire of revenging himself on the British ministry, for abandoning him in the year 1762, by making a separate peace with France. But the historian justly considers such an idea as unworthy of that prince's political principles, and his natural magnanimity.

'The fact is, says the author of the Secret History, that this Armed Neutrality, which gave so much umbrage to the court of London, and was the cause of so many conventions, that were signed for the support of free navigation, between the several courts of Denmark, Sweden, Holland, Prussia, Vienna, Lisbon, and Naples, on one side; and that power of Europe, Russia, on the other, which, of all the contracting maritime powers, had by far the least number of merchant ships:—this celebrated confederacy, I say, was devised by no other person than count Panin, the Russian minister, and that merely to ruin sir James Harris, at a crisis when the British minister had every reason, and all possible authority, (count Panin's alone excepted, who was long an entire stranger to all his transactions) to think Russia upon the point of joining Britain in its contest with America, and with the houses of Bourbon, and of entering into an alliance for their mutual defence.'

The court of St. James's having, as we are told, immediately after the treaty of Versailles, in 1762, renounced all farther connection with the continent, saw itself, upon the breaking out of the late war with the American colonies and the houses of Bourbon, deprived of every friendly support; and the dangerous situation it was in, shewed the absolute necessity of procuring a powerful ally. For this purpose the courts of Vienna and Petersburg were singled out: but as the former was connected with France, and the latter with Prussia,

sia, these alliances were first to be broken, before there was any probability of succeeding.

This, it is said, was the great object of sir James Harris's embassy to the court of Petersburg. Such, however, were the difficulties and obstacles that presented themselves on all sides, that the ambassador found himself obliged to put every possible political spring in motion, and to stop at nothing that could any way contribute to his purpose. From the abilities and sagacity of sir James Harris, the historian is persuaded that he must have soon discovered the true situation of the Russian court; and that count Panin, then at the head of the administration, would infallibly oppose Russia's abandoning the Prussian alliance, because he cherished it as a work of his own, and was likewise strongly inclined, both by long habit and political principles to a pacific system of government. By applying, therefore, to this minister, there were no hopes left of succeeding; and of this our ambassador was soon convinced.

Sir James Harris, perceiving that he could not obtain his end through the medium of the Russian ministry, was under the necessity, not only of breaking off all farther negotiation with count Panin, but even of acting directly against him, and of attaching himself entirely to the empress's person, and her favourite, prince Potemkin. At a secret audience which the ambassador had of her imperial majesty, we are informed she so far discovered an inclination of concluding an alliance with Britain, as to desire him to inform his court, that if England should be no longer against extending the *casus fœderis* with Russia, to its concerns with the Turks, and the affairs of the east, as it had hitherto been; and if it would authorise him to make her formal proposals for an alliance, and claim her armed mediation, she would not hesitate a moment to comply with the request.

Notwithstanding the personal disposition both of the empress and her favourite, towards an alliance with Great Britain, such was the influence of count Panin in the Russian cabinet, that the flattering hopes entertained by the British ambassador were suddenly dispelled, and he received from count Panin a note, to the following effect, by way of answer to an official paper which had been presented by the envoy.

“ The sincerity of the empress's friendly sentiments towards the king and nation of Great Britain, induces her majesty always to receive, in a thankful manner, the confidential overtures his majesty was pleased to make to her relative to the war; but, at the same time, she sees, with regret, the impossibility of reconciling her sentiments, and her desire of accelerating the peace, with the proposals made to her by the court of London. The
empress

empress is a lover of peace ; and wishes most ardently that Great Britain may soon enjoy the blessings of it again ; but her majesty is persuaded, that the measures which the court of London proposes to her for procuring a speedy peace, cannot fail of producing a quite contrary effect ; as proposals of peace, or her mediation offered to the enemies of Great Britain, without any conciliatory terms, but even supported by remonstrances on the justice of the British cause, would certainly be the means of provoking them to an indefinite protraction of the war, and of involving the whole continent of Europe in the contest ; an effect entirely contrary to the views of the empress in favour of the king and nation. As to the proposed treaty of alliance, the empress is persuaded, that the justice and equity of the king must acknowledge, that the time for concluding a defensive alliance is no more, when a war is already broken out, and especially such a war as the present ; the cause of which has always been excluded from all the alliances that ever existed between Russia and Britain, as having no concern with their respective dominions in Europe : in every other respect, her majesty assures the king, in the strongest terms, that she will ever persevere in the same sentiments towards his majesty and the British nation ; and if the court of London can devise an expedient for laying the basis of a reconciliation between it and the other belligerent powers, to prevent a further effusion of blood, and is of opinion that the empress may be any ways serviceable to Great Britain, she promises to embrace the opportunity with the utmost ardour, and to employ all the zeal and integrity of a friend and natural ally of the British nation, for promoting their interest."

To soften the harshness of this answer, the favourite, if not the empress herself, endeavoured to persuade sir James Harris, that some circumstances, which frequently occur in times of war, might present themselves, and give another turn to these unfavourable appearances, and therefore he would do well to watch such an occasion, and endeavour to profit by it. Such an opportunity soon happened, in the following manner.

Two Russian merchant-ships were stopped in their voyage for the Mediterranean, and carried into Cadiz, where their cargoes were confiscated and publicly sold. This step of the Spaniards, in direct violation of the laws of free navigation and commerce, greatly irritated the empress ; and sir James Harris endeavoured to improve the incident, as much as possible, to his own advantage. The first step of the empress was to send to the Spanish envoy at Petersburg, by means of count Panin, two ministerial notes, which may be considered as the first public papers relative to the Armed Neutrality.

While the ministry at Petersburg were employed in reclaim-
ing

ing their property, and demanding satisfaction for the insult offered to their flag, the British envoy, assisted by prince Potemkin, persuaded the empress, without the prime minister's knowledge, to send positive orders to the admiralty for arming; with the greatest expedition and secrecy, a fleet of sixteen sail of the line, with six frigates, to be ready for sea by the opening of the Baltic : and he had even the promise of the empress, that, in case the Spanish answer was not satisfactory and adequate to the demands which she had caused to be made officially at the court of Madrid, she would procure herself satisfaction; and the squadron, which she had ordered to be equipped, would sail from the Baltic for that purpose, as soon as the season would permit.

However strict the orders had been for keeping this resolution secret, the measures required for equipping a fleet could not long be concealed from count Panin, who soon guessed the tendency of this armament, as well as the person who had originally suggested the design.

The minister, proceeds the historian, had too much experience not to foresee how dangerous it would be for him to incense the empress by a direct opposition to her will ; and that the only means left of succeeding, was to enter, at least in appearance, into her resentment against Spain, and then to lay a plan before her of a much greater extent, capable of flattering her self-love, which would infallibly induce her to think herself acting the principal part on the theatre of Europe ; and this was the moment, the cause, and the aim, that gave birth to the idea and plan of the Armed Neutrality. Accordingly, he presented it to her as a system which owed its existence entirely to her own person ; insinuating, at the same time, that, being founded on the law of nations, it would be productive of the happiest effects to all the neutral powers, whom it could not fail of drawing and uniting, in a manner, under her protection ; and while it proved of the greatest advantage to her commerce, it would, by revenging her on the insult offered to her majesty's flag, be the means of securing her against all future attacks of any nation whatever. Placed in such an agreeable point of view, it is easily to be imagined that it met with the empress's full approbation ; and, this once gained, nothing remained but to insure its success ; for this reason, he desired it to be kept a profound secret, especially from the British minister ; giving the empress farther to understand, that, by humbling one of the branches of the Bourbon family, Britain would be led to consider it as a friendly measure, and favourable to its own interest, to which both it, and the rest of the belligerent powers, would find themselves under the necessity of submitting ; and, at the same time, while the plan was marked

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with the greatest impartiality, and most strict neutrality, she would reserve for herself the honour of mediating in a future pacification; an honour which this princess enjoyed at the treaty of Teschen, and was equally the object of her wishes at the termination of the British war.'

Such is the account of the steps which led to the establishment of the Armed Neutrality, as delivered by the author of the Secret History before us. It appears from the whole, that the scheme was entirely the work of count Panin; and that it was originally repugnant to the inclinations of his royal mistress, who wished to favour the interests of Great Britain. That her imperial majesty concealed from sir James Harris the change which had taken place in her councils, and even amused him with flattering hopes of the Russian alliance, ought perhaps to be ascribed, not to any real disaffection towards the British nation, but to the shame of avowing a resolution so inconsistent with her former declarations.

The state-papers, annexed to the narrative, elucidate the progress of the Armed Neutrality among the confederating powers, and afford a satisfactory account of the policy which actuated the several courts. The history of this memorable enterprise presents the world with an additional instance of the sudden revolutions in politics, which are often produced in the cabinets of princes by intrigue or personal influence.

Jura Anglorum. The Rights of Englishmen. By F. Plowden, Esq. Conveyancer, of the Middle Temple. 8vo. 7s. Boards. Brooke. 1792.

MR. Plowden appears to be sufficiently sensible of the arduous nature of the subject which he attempts to elucidate in the investigation now before us. That he has been at no small pains in conducting the enquiry, is evident from the number of writers whose sentiments he adduces, and the various historical occurrences whence he derives the gradual progress of the English constitution. His professed design, in the present work, is to give a faithful account of that political fabric, and to impress the minds of his countrymen with the genuine principles of the *Rights of Man*, at a time when misguided politicians have endeavoured to propagate the most erroneous notions on the subject.

Our author sets out with taking a general view of the state of nature. This he considers as a mere theoretical and metaphysical state, which had never any real existence. In regard to this opinion, we have no hesitation to join with him; but we think he misconceives, in the following sentence, the doctrine which

which he supposes to be entertained by the modern advocates for the Rights of Man. 'To state, says he, the opinions of these philosophers upon the Rights of Man, in this state of nature, is to demonstrate, that they considered it as pre-existing and antecedent to the physical state of man's real existence.' That the opinions of those men, respecting the state of nature, are destitute of foundation, it would indeed not be difficult to demonstrate, and the subject has been repeatedly discussed; but that the most extravagant among such writers, could ever entertain the idea imputed to them by Mr. Plowden, is too absurd to be credited. Our author seems to have been drawn into this mistake, by a misinterpretation of the subsequent paragraph in Montesquieu's *Spirit of Laws*:

'Prior to all those laws are those of nature, so called, because they derive their force entirely from our frame and being. In order to have a perfect knowledge of these laws, we must consider man before the establishment of society: *the laws received in such a state would be those of nature.*'

By the word, *prior*, in the above quotation, is not meant a period antecedent to man's real existence, but antecedent to the state of society. This appears clearly from the reason assigned by Montesquieu for the appellation of the laws of nature; viz. 'because they derive their force entirely from our frame and being.' We are, however, inclined to think, that Mr. Plowden's true meaning is not that which the words he has made use of actually bear, but that he has employed the word *physical* in a vague and uncommon sense; which is more surprising, as, in other parts of the work, he is particularly careful to define the precise meaning of such terms as are of essential importance in the argument.

Whether we suppose the state of nature to be real or imaginary, its characteristic quality is independence, on which is founded the original right of voluntary submission to government. Our author observes, that, 'in this theoretical, or supposed transition of man from the state of nature to the state of society, such natural rights, as the individual actually retains independently of the society, of which he is a member, are said to be retained by him, as a part of those rights, which he is supposed to have possessed in the state of nature.' These rights are specified to be the free and uncontrouled power of directing his animal motions; the intercourse of the soul with its Creator; and the unrestrained freedom of thought: for so long as an individual occasions no harm, and offers no offence to his neighbour, by the exercise of any of these rights, the society cannot controul nor check him in the free exercise of them.

' But

* But, says our author, it is as singular, as it is unaccountable, that some of the illuminating philosophers of the present day should, even under the present constitution, claim and insist upon the actual exercise of these *natural Rights of Man*, when it is notorious, even to demonstration, that the exercise of them would be essentially destructive of all political and civil liberty, could they be really brought into action. For it is self evident, that the perfect equalization of mankind, such as is attributable to this imaginary and merely speculative state of natural freedom, would prevent every individual from acquiring an exclusive right or property in any portion of this terraqueous globe, or in any other particle of matter, beyond that of his own corporeal frame. Liberty presupposes the possibility of acquiring and reaping the advantages of property, a right of receiving and giving aid and protection; and a power of bettering one's own condition, and providing for one's family: it presupposes virtue, in holding out its rewards; and the rewards of virtue necessarily induce distinction and preference of the virtuous over others, which are essentially contradictory to perfect equalization. The extent of this proposition, *men are all born equally free*, must include each individual human being, or it says nothing; but it admits of no other, than that original sense of equality inherent in the metaphysical essence of man, which is not applicable to the physical existence of social man, since it is essentially incompatible with the existence of society, which denominates man social.

* The admission of these principles into the state of civil society would prevent the very possibility of those social virtues, out of which arises the moral and political harmony of the universe. To view this with an impartial eye, we must make ample allowances for the exigencies, and even the foibles of human nature. We are so constituted by an all-wise Creator, that, although we act generally upon certain fundamental principles, that are essentially invariable, yet the prevalence of early prejudices, the force of example and habit, the impulse of passion, and the allurements of pleasure, create a great diversity in the customs, manners, and actions of men. In some societies, the philanthropy of peace is never broken into; others are in an uninterrupted state of warfare; some societies float in a sea of pleasurable delights, whilst others glory in the rudest practices, of which their nature is capable; one society countenances only the embellishment of the mind, whilst another encourages only the improvement of the body; some societies form themselves principally upon religious institutions, whilst others shew not even the most remote knowledge of a deity. It is then to be expected that our practical ideas of the civilized state of society will be generally drawn from the practical knowledge

knowledge, we have of different societies. Under this influence, an Englishman will conceive no liberty, where there is no law, no property, no religion. The preservation of these constitutes the sum total of those rights and liberties, for which he will even sacrifice his life. Upon what ground then, shall an Englishman, even in theory, admit principles into civil government; which would justify the peasant in seizing the lands of his lord, the servant in demanding the property of his master, the labourer that of his employer, the robber in purloining his neighbour's purse, the adulterer in defiling the wife of another, the outlawed in reviling, contemning, and violating the laws of the community.'

Mr. Plowden endeavours to shew, that the altercations respecting government have arisen from the words *natural* and *nature* being misunderstood or misapplied; and he observes, that if any other terms had been used to express the *natural rights of man*, or the *state of nature*, the whole animosity of the disputants would have subsided, under the conviction that neither differed in opinion substantially from the other. 'I have read over, says he, most of the late publications upon the subject; and I do not find one of any note or consequence, that does not in fact and substance admit this state of nature, to which they annex or attribute these *indefeasible rights of man*, to be a mere imaginary state of speculation.' The same, it must be acknowledged, to the disgrace of human reason, has been the fate of the greatest number of speculative controversies which have employed the attention of mankind.

Our author next proceeds to consider the state of society, after the institution of which the rights of individuals in the state of nature were transferred to the community. He recites the opinions of different writers respecting the origin of government; and infers from the whole, that the real basis of political power, which exists in each state, is the original compact, to delegate the rights, which were individually in the different members, in the state of nature, to those, whose duty it should become, to rule, protect, and preserve the community. It would, he observes, be nugatory to question the reality of this original compact, because the particular time and place, when and where it was executed, cannot be named, nor the written document in which it is expressed, be produced for the satisfaction and benefit of all future generations. But without proving the actual ratification of such a contract, it is sufficient for all the purposes of political reasoning, to admit, in the room of it, a tacit consent of the members of a community, to establish amongst them any particular form of government. In treating of this subject, our author makes the following just remark on the absurd doctrine, that no par-

liament, or any other body of men, have a right to enact laws that shall be binding upon posterity; a doctrine equally false and destructive of all political government.

‘Who does not see, at the very first view of such doctrines, that, in order to give them effect, a new legislation must be provided for the birth of each individual, if the former legislation ceases by the deaths of the legislating individuals, who framed it? For if we consider the real physical state of mankind, we shall find that the same hour, which terminates the existence of one, gives birth to another individual; there consequently cannot be one given instant of time, in which government can be said to cease by the demise of one, and revive by the birth of another.’

From the principles which Mr. Plowden endeavours to establish, he maintains that the British constitution is founded upon the *Rights of Man*; and, in support of this assertion, he takes an extensive view of the constitution and government of Great Britain; beginning the historical detail with the civil establishment of religion, concerning which he examines the opinions of different modern sectaries. The subject which next engages his attention, is the legislative power; treating afterwards of the Revolution, with regard both to its principles and effects. In this part of the work we meet with several observations on Dr. Price's sermons at the Old Jewry; amongst which we shall present our readers with the following, as relating to an object of controversy:

‘There is one more passage in this much canvassed sermon, which has given the highest offence to Mr. Burke. “All things in this fulminating bull are not of so innoxious a tendency. His doctrines affect our constitution in the most vital parts. He tells the revolution society in this political sermon, that his majesty is almost the only lawful king in the world, because the only one, who owes his crown to the choice of his people. This doctrine, (he says), affirms a most unfounded, dangerous, illegal, and unconstitutional position.” I think it clear, that Dr. Price, by the words, *owes his crown to the choice of his people*, did not mean, that he owed his high office to any form of popular election, as Mr. Burke insinuates, which would have been notoriously false; but that our sovereign owes his crown and station to the free assent of the people, which is the efficient cause of every free constitution; and this I take to be true, sound, and genuine revolution doctrine; and as such was it expressly delivered by Mr. Locke, immediately after the revolution had taken effect.’

In the succeeding chapters, our author treats of the supreme executive power; the supreme head of the church of
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England;

England; the prerogatives of the crown; the dispensing power in the crown; the house of peers; the house of commons; and the collective legislative body.

Every man of any reflection will admit as a fact, that all human institutions must, in practice, be essentially less perfect than in theory. Many abuses in government will thence arise, which it is more easy to discover than remove, with safety to the state. Our author observes, there can be but two general grounds, upon which discontented politicians declaim on the inadequate, partial, and corrupt representation of this nation in parliament; 'either that we have swerved from the original usages and institutions of our ancestors, or that the system of representation has never as yet been brought to that degree of perfection, to which their speculative ideas have carried it.' This latter ground of complaint, he afterwards remarks, will be softened in proportion as the progressive improvements of our constitution shall be traced from the times and circumstances, which created the expediency, or called forth the necessity of making them. In his opinion, if the present system of representation be compared with the practices and usages in choosing and returning members of parliament, from the first traces of a national convention, even down to the last century, it will appear to be a system of the most complete liberty and freedom. The observations afterwards made, and the instances collected by our author, it must be owned, are sufficient to justify such a remark: but they cannot likewise justify the continuation of practices unfavourable to free representation; and we think that the learned gentleman discovers, in the following extract, too great a partiality for the present mode of representation.

'The influence and power of the opulent over their tenants and dependents, or, as they formerly often were their vassals, feudatories, or bondsmen, were in ancient times very different from what they now are. At present I do not conceive a possible case, in which if the right of voting for a borough were vested but in one single individual, how that individual should be constrained or obliged to give his vote for one person in preference to another. In proportion to the certainty, with which a small number of electors could return the members they chose, was this ideal borough-right supposed to be vested either in the electing individuals of the borough, or in those, who had an interest in or influence over the electors.

'In process of time, this certainty of returning their own man came to be looked upon as a species of property, and as that idea gained ground, so did the legislature become tender of invading it, upon the true constitutional principle of holding and preserv-

ing all private property sacred and inviolable. There could not in reality be a grosser violation of the freedom of election, than to prevent the electors from chusing those, whom benevolence, affection, and gratitude should suggest or point out as the most agreeable persons to represent them in parliament. Upon the presumptive force of such motives are individuals very frequently, though very improperly, said to command the votes of a borough; for no physical nor moral, much less any *legal* or *constitutional* restraint or obligation of voting for a particular person, can by possibility exist; and our acts of parliament have gone almost to the utmost extent of human jurisdiction, in order to obviate and prevent the effects of any undue influence, bribery, and corruption upon the electors.'

The opinion that parliament enjoys indefinite privileges has been treated by some political writers with a degree of contempt; but this author assigns some prudential and satisfactory reasons in support of that principle.

'The *privileges* of parliament, says he, are likewise very large and indefinite. And therefore when in 31 Henry VI. the house of lords propounded a question to the judges concerning them, the chief justice, sir John Fortescue, in the name of his brethren declared, "that they ought not to make answer to that question; for it hath not been used aforetime, that the justices should in anywise determine the privileges of the high court of parliament. For it is so high and mighty in its nature, that it may make law; and that, which is law, it may make no law; and the determination and knowledge of that privilege belongs to the lords of parliament, and not to the justices." Privilege of parliament was principally established, in order to protect its members, not only from being molested by their fellow-subjects, but also more especially from being oppressed by the power of the crown. If, therefore, all the privileges of parliament were once to be set down and ascertained, and no privilege to be allowed, but what was so defined and determined, it were easy for the executive power to devise some new case, not within the line of privilege, and under pretence thereof to harass any refractory member, and violate the freedom of parliament. The dignity and independence of the two houses are therefore in great measure preserved by keeping their privileges indefinite.'

Two subsequent chapters treat of offences against the state; and the other attempts and effects of Levellers in these kingdoms. In the former of these divisions, the author, exemplifying the audacity of a late publication, has extracted no less than twenty pages from the *Rights of Man*, without any comment; from an opinion, probably, that, after a developement

ment of the excellence of the British constitution, the seditious invectives in that political rhapsody, must be regarded by the generality of readers as utterly destitute of foundation. The other chapter above mentioned consists entirely of historical detail.

On the whole, Mr. Plowden has so clearly delineated the unrivalled superiority of the British constitution, that every effort which has been made to depreciate its inestimable advantages, can only be ascribed to ignorance, discontent, or a yet more criminal motive. The account which he gives of the subject is, in many places, a transcript from the works of former writers. But though, in conformity to the practice of his profession, he seems to have unnecessarily introduced a number of precedents and authorities, in support of his argument, we are rather inclined to approve his well-intended industry, than to detract, in any degree, from the merit of a work, so happily calculated, if not professedly to refute, at least to render abortive those seditious writings which reflect disgrace both on the understanding and patriotism of the nation.

The History of the principal Transactions of the Irish Parliament, from the Year 1634 to 1666. To which is prefixed, a Preliminary Discourse on the ancient Parliaments of that Kingdom. By the Right Hon. Lord Mountmorres. 8vo. 7s. Boards. Cadell. 1792.

THE history of the principal transactions of parliaments, if the narrative be complete, may be said to contain the history of the constitution of a country, and must therefore be a work highly valuable, considered in a political view. The first design of lord Mountmorres was to write a short account of every session in both houses, from the commencement of the Journals; but it was afterwards confined to the period mentioned in the title-page, upon a conviction, that the industry of an individual was not equal to so laborious a compilation. Having, however, collected materials according to the original scheme, his lordship was thereby enabled to extend the precedents and examples in early times, to modern periods; to compare ancient with recent cases; to link the past with the present, to trace the customs and usages which now prevail, to their origin, and to ground them upon principles; since, as he observes, the origin of customs usually assigns the true and genuine reason of their adoption.

Lord Mountmorres, aware that these parliamentary proceedings must prove dry and uninteresting, if not accompanied

with some production that might relieve the reader from a continual attention to matters of fact, has introduced amongst them a history of the first duke of Ormond. This biographical memoir was written by his grace's secretary, sir Robert Southwell, in the year of the Revolution, and was intended merely for the late duke of Ormond's private inspection.

Partly, it is probable, with the same view, his lordship has prefixed to the work, an account of the expeditions of earl Strongbow, and of Henry the Second, into Ireland, from Giraldus Cambrensis. This extract, as affording the most authentic narrative of that expedition, and being in itself a refutation of the opinion which has been occasionally maintained, of the conquest of Ireland, lord Mountmorres thinks it cannot appear altogether irrelative to the design of the present compilation: besides that the narrative must be peculiarly interesting to the descendants of many respectable and ancient families, whose establishments in Ireland are recorded at that distant period.

The following account of Henry the Second, extracted from Giraldus Cambrensis, is written with simplicity, and has every appearance of being faithful.

Henry the Second, king of England, was of a very good colour, but somewhat red; his head great and round, his eyes were fiery, red, and grim, and his face very high-coloured; his voice or speech was shaking, quivering, or trembling; his neck short, his breast broad and big, strong-armed, his body was gross, and his belly somewhat big, which came to him rather by nature than by any gross feeding or surfeiting: for his diet was very temperate, and to say the truth, thought to be more spare than comely, or for the state of a prince; and yet to abate his grossness, and to remedy this fault of nature, he did, as it were, punish his body with continual exercise, and did, as it were, keep a continual war with himself. For in the times of his wars, which were for the most part continual to him, he had little or no rest at all; and in times of peace, he would not grant unto himself any peace at all, nor take any rest: for then did he give himself wholly unto hunting, and to follow the same he would very early every morning be on horseback, and then go into the woods, sometimes into the forests, and sometimes into the hills and fields, and so would he spend the whole day until night. In the evening when he came home, he would never, or very seldom, sit either before or after supper; for though he were never so weary, yet still would he be walking and going. And for as much as it is very profitable for every man in his lifetime, that he do not take too much of any one thing, for the medicine itself which is appointed for a man's help and remedy is not absolutely perfect and good to be always used,

used, even so it befel and happened to this prince; for, partly by his excessive travels, and partly by divers bruises in his body, his legs and feet were swollen and sore. And though he had no disease at all, yet age itself was a breaking sufficient unto him. He was of a reasonable stature; which happened to none of his sons: for his two eldest sons were somewhat higher, and his two younger were somewhat lower and less than he was. If he were in a good mood, and not angry, then would he be very pleasant and eloquent: he was also (which was a thing very rare in those days) very well learned; he was also very affable, gentle, and courteous; and besides so pitiful, that when he had overcome his enemy, yet would he be overcome with pity towards him.

‘ In wars he was most valiant, and in peace he was as provident and circumspect. And in the wars, mistrusting and doubting of the end and event thereof, he would (as Terence writeth) try all the ways and means he could devise, rather than wage the battle. If he lost any of his men in the fight, he would marvelously lament his death, and seem to pity him more being dead, than he did regard or account of him being alive; more bewailing the dead, than favouring the living. In times of distress no man was more courteous, and when all things were safe no man more cruel. Against the stubborn and unruly no man more sharp, nor yet to the humble no man more gentle; hard towards his own men and household, but liberal to strangers; bountiful abroad, but sparing at home: whom he once hated, he would never or very hardly love; and whom he once loved, he would not lightly be out with him, or forsake him: he had great pleasure and delight in hawking and hunting. Would to God he had been as well bent and disposed unto good devotion.’

From the reign of Edward the Second to Henry the Sixth, there are no acts of the Irish parliament recorded in the statute books; but it appears from these books, that parliaments were held in the seventh, eighth, tenth, and twenty-fifth years of his reign, under three different chief governors; and, from the twenty-eighth year, they were summoned almost annually by the duke of York, who was lord-lieutenant for upwards of ten years.

It appears that eight parliaments were summoned during the short reign of Edward the Fourth. Of the acts which passed during this period, the most remarkable are, that which enjoins the residence of the clergy, under the penalty of forfeiture of their benefices for a year's absence, taking away likewise the benefit of the king's licence; and the act which prohibits appeals to England.

‘ It is generally supposed, says lord Mountmorres, that some acts were passed in the lieutenancy of the duke of York, to the prejudice of the rights of the crown in England ; probably this law about appeals to England, which was cited and much relied upon in the representation of the house of lords to king George the First, and upon the proceedings in the great cause of Sherlock and Annesly, in one thousand seven hundred and seventeen, and one thousand seven hundred and nineteen, was one of them ; and this perhaps gave rise to that famous law of sir Edward Poynings, in the tenth year of king Henry the Seventh.

‘ In the eighth year of this last king, a parliament was held, when only one law passed : and in the tenth year of his reign, another parliament, which was remarkable not only for the number of twenty-two acts which were passed, but for their great weight and influence in succeeding ages ; of which, that which authorises the treasurer to create delegates, and gives to the officers of the treasury the same powers as in England ; and that statute which adopts all the laws of England antecedent to that period ; and lastly, the famous act emphatically called Poynings’ law, which regulated the mode of summoning parliaments, and of passing laws, appear to be the most remarkable.

‘ Till this period, laws were passed, and the lord lieutenants gave the royal assent from their own power and authority, as the king did in England : but a bad use having been made of this power in the disputes between York and Lancaster, particularly by Richard duke of York, it was enacted by this law, that no parliament should be held in Ireland, till the chief governor and council should certify to the king, the causes and considerations for holding the same ; or in other words, all the acts which were intended to be passed in the ensuing parliament.

‘ This law appears to have been rigidly enforced in the subsequent parliaments, of the fourteenth and fifteenth of Henry the Seventh ; and of the seventh, the thirteenth, and the twenty-fifth of Henry the Eighth : but in the twenty-eighth and thirty-third years of that monarch’s reign, two parliaments were held, which were confirmed, notwithstanding the prescriptions of Poynings’ law had not been observed, by two laws which repealed Poynings’ act ; and the last of them declares any person guilty of felony, who should dispute the validity of that parliament, notwithstanding it had been held contrary to the tenor of that law. Probably, the impossibility of foreseeing all the provisions which the exigencies of the state might render necessary to be passed into laws, rendered these temporary repeals unavoidable.’

‘ This law was regarded by some as a sacred palladium of the English government, which it was almost sacrilegious to touch ;
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and to propose its repeal, was considered as a political profanation. Even doubts seem to have been entertained of the propriety of such a proposition, by the following entry on the second of December one thousand seven hundred and fifty-seven: "Resolved, That it is the undoubted right of every member to declare his opinion touching the construction of Poynings' law, and to move for its repeal, without incurring any pains or penalties for the same; and any threat to deter a member from so doing, is a breach of the privilege of this house."

' This truism, for such it certainly was, has a very extraordinary aspect upon the journals. But the following account of it, which I had from lord Pery, the late speaker of the house of commons, who was the member alluded to in this resolution, contains not only a curious parliamentary anecdote, but also throws a just light upon this resolution:

' Mr. Pery had made a proposition relative to the construction of Poynings' law, which had produced a debate, in the course of which, the late Mr. Malone happened unguardedly to say, "That the gentleman would do well to take care of what he said, or what he proposed, because, perhaps, he might be involved in the penalties of felony." This odd assertion from a man of the greatest weight, knowledge, and character, and who was then confessedly the leading member of that assembly, had a most extraordinary effect; and, after some warm altercation, Mr. French, the worthy representative of Galway, moved the foregoing resolution; upon which the house divided, and, as the current flowed strongly in its favour, and a large body passed through the bar, the government did not choose to be left in a small minority, and Mr. Rigby, the secretary, followed the affirmatives, and, last of all, Mr. Malone himself; upon which it was declared, that the motion was carried unanimously.'

The historian, having traced the principal transactions of the Irish parliament, from the ninth year of Edward the Second to the year 1615, proceeds to give a narrative of the life of the first duke of Ormond, who came into parliament in 1634, when the next session commenced; as the duke, either as a principal member, or viceroy, was particularly connected with the subsequent parliamentary transactions, before and after the restoration.

In the year 1658, while the duke of Ormond was yet a marquis, he came in disguise to London, on his route to the continent, where he afterwards joined Charles the Second. Of some of his adventures on this journey the biographer gives the following account.

' My lord had with him to West Marsh only his servant Maurice,
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rice, who had like to have spoiled all, by his exposing, in the room there allotted them, the conveniences for night, which were in the port-manteau ; but there being no bed fit to go into, and the weather being extremely cold, my lord sat up all night at shuffle-board with four maltsmen of Suffolk. He had a good hand at that sport, and drank warm ale with them until morning. He then went to Colchester, but left Maurice to return back with letters ; and he and Daniel O'Neile kept together to Chelmsford, as was said, and then they parted. My lord wore a green hat-case on his hat, and a night-cap on his head ; he had his port-manteau behind him, and all other things were made suitable thereto. His first lodging in London was at a surgeon's in Drury Lane ; who, though a papist, yet, having good skill in his trade, his neighbours were kind to him. After a while he began to suspect the inconvenience of the place, and asked his host, over a pint of sack, if he had no hiding-place in his house for a priest. " No," said the man, " for my house is very often searched, and so are all the houses in two or three streets about us." Hereupon my lord presently paid his landlord, and went to a French taylor's in the Black Friars ; and that very night was the surgeon's house searched, and all the houses of the neighbourhood.

His lordship had also a strong alarm once given him at midnight in this new lodging. But it only proved to be the workmen that ran hastily up stairs to carry away their work before Sunday morning ; for Sunday was then kept extremely strict. However, he was just escaping out of the garret window that led over the houses of another street ; for the first care he ever had about his lodging, was to see what back ways there were for a retreat.

In the next place he never went into a bed while he was in England, but lay in his clothes that he might still be in readiness to escape.

After this, he took another lodging in Old Fish Street, where he was most secure. His landlady had been, in her younger days, a servant at court, and she could drink sack as well as her husband.

He went by the name of Pickering, and in the character of some discarded officer : and, upon his complaining to colonel Legg that a peruke was troublesome to him, and but an ill disguise, the colonel gave him a mixture to make his own hair black ; but the aquafortis was so powerful in it, that it not only put his hair into a variety of colours, but it scalded his head, and gave him much trouble. It is affirmed, that sir Richard Willis had discovered his arrival to Cromwell, but on condition not to seize him ; lest he himself should be discovered by it, and so for ever be made useless in a future service.'

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The manner in which the duke of Ormond was assaulted by Blood, and five of his accomplices, is generally known; but on what account this meritorious nobleman was, for many years, treated with great coldness by Charles the Second, has not been rendered so evident. Sir Robert Southwell, who seems to have been no less keen-sighted than well informed, assigns what, we doubt not, were the true reasons of this disaster.

‘ The truth is, says he, besides the main defect in his grace in that fundamental of his religion, he was almost as faulty in two other things, which the humour of the court could very ill brook at his hands.

‘ The first was, his want of complacency in all times to those ladies whose influence had still been very great. The next was, a very cold deportment towards the French interest; and any of these three were misfortunes enough to a courtier.’

In a succeeding chapter, the author continues the proceedings of the house of lords, from the session of 1634 to 1666. It is observed by the historian, that

‘ Till the period of one thousand six hundred and thirty-five, the Journals were more regularly kept than even in the present times. The names of the lords who were present are regularly noted; the proceedings of all the great committees are entered in the Journals: and why that practice has not been continued it is difficult to conjecture. The house generally met at eight or nine o'clock in the morning; and it is very perceivable, that they sat at different periods of the same day before and after dinner; though the adjournment during pleasure is not entered, nor does the preface of *post meridiem* occur, which so often appears in the early Journals in England. The common hours of dinner, in those early days, were eleven or twelve o'clock; and they generally adjourned during that time for a short space, and resumed business in the house, or more frequently in a committee afterwards. The debates, if we may guess from brief notes in the Journals, were very short, and generally turned upon precedents and matters of fact. The *verbiage* and amplification of our days seem to have been then unknown, or confined to the tedious, unmerciful pleadings of lawyers; which appear from Rushworth and the State Trials to have been prolix, though not so very long winded as in our days. During this period no mention is made of an appeal or a writ of error, though there are traces of the decision of causes, where probably the house assumed an original jurisdiction. Most causes were decided upon paper petitions before the castle chamber in lord Strafford's days; from whence, probably, no appeal was allowed. The castle chamber was composed

posed of some leading members of the privy council, and some of the principal lawyers, like the star chamber in England. The latter was abrogated by act of parliament; the former fell into disuse. An act to annul it in form passed in one thousand six hundred and ninety-eight, but it was not returned to Ireland. The books of the privy council, which were burned at the great fire in Dublin Castle in one thousand seven hundred and twelve-thirteen, probably contained the proceedings of this court, and are a most irreparable loss to Irish historians.'

As the subject of the present compilation cannot afford the prospect of much fame or emolument to any writer, lord Mountmorres has, on that account, a greater claim to the thanks of the public, for the information so industriously collected; and this consideration, we hope, will animate him to persevere in accomplishing his design.

The Voyage of Life. A Poem. In Nine Books. By the Rev. D. Lloyd. 12mo. 3s. Boards. Dilly. 1792.

IN the first line the author proposes the subject of his poem:

'Life, and its fates, I sing.

And proceeds with observing,

—— 'And life abounds
With ever-changing fates of good and ill.'

If by 'fates' we are to understand events or casualties, we have no objection to the lines; nor to the author's invocation of the Supreme Being, under the appellation of 'Eternal Source of Light.' But the address would have been more suitable had he called on the Deity to enlighten his mind, or irradiate his understanding, instead of the following prayer:

—— With thy sacred beams
Illumine my inward parts——'

We are sorry to add, that we entertain a different opinion from that which Mr. Lloyd seems to have formed concerning his poem. Like the Mystagogue at the Egyptian or Eleusinian mysteries, he bids the profane vulgar retire, and calls on the select to listen to his strain.

'Begin the song: awhile be far remote,
Ye sons of jarring Discord; but draw near,
And give attention, ye whose souls are form'd
To wake to raptures with the living lyre!
And you of high degree, attend the Muse!'

Again:

Again:

‘ Unless the lute deceive my wakeful ear,
Which pays attention to the pleasing sound
Of tuneful accents, in melodious chime,
The song, heroic numbers shall exalt,
In consonance harmonious to the sense,
Soft as the sighing gale in simple themes;
But when sublime the subject, then the verse
Shall emulate the loud resounding main!’

‘ *Quid dignum tanto feret hic,*’ &c. Indeed, indeed, Mr. Lloyd, you over-rate your poetical powers. Your subject is treated in a diffuse tedious manner, and receives little advantage from any correspondent harmony of numbers. To obviate our criticism, and as an instance of the injustice of our remark, he probably would refer us to the identical page from whence we took our last quotation. We shall, therefore, honestly lay it before the reader; if he approves of it as a happy echo to the sense, for so it is evidently intended to be, we shall candidly ‘kiss the rod.’

‘ From rivers, dells, and rocks, the vocal lay
Shall pour responsive to the plaintive lyre—
The theme as yet (unsung to vocal reeds)
“ *Life’s Voyage!*—its delusive prospects, hopes,
Surrounding dangers, wrecks—and final end.”
The theme is copious, and my kindling muse
With ardour bids me “write!” The subject seems
Not less capacious than the rolling floods,
Which clashing on the cliff—struck back—recoil
In madding, foaming, fury surging round.’

‘Whoever wishes to proceed farther with our author, in his metaphorically-marine expedition, must purchase the poem. We are satisfied with the preparations for the voyage, and unwilling,

‘ *Protervis in mare portari ventis.*’

Sir Thomas Moore. A Tragedy. By the Author of the Village Curate, and other Tales. 8vo. 2s. Johnson. 1792.

THIS drama is not to be tried by theatrical rules: it is not intended for the stage but the closet, and will afford pleasure in the perusal. The characters are taken from history, and that of Sir Thomas More, in general, preserved with great accuracy and spirit. But we are sorry to find Anne Bullen

Bullen represented so different from the idea commonly entertained. Her virtues and misfortunes prepossess the reader in her favour, and he will turn with some disgust from the odious appearance of her dramatic representative. We do not dislike the author's comparing Henry to Herod the Tetrarch, or Herod the Great; but we cannot allow the similitude between Anne Bullen and Herodias. Yet the latter is an amiable character, when put in competition with the Anne Bullen of our author.

* *King.* Tell me, dear Anne, what course shall I pursue,
To give content to my distracted mind?

* *Anne.* What have kings done before you? Hannibal,
When the strong Alp oppos'd him, hew'd his way;
He fought with and subdued the stubborn rock,
And tumbled his proud head into the vale.

* *King.* What mean you, Anne? Speak plain.

* *Anne.* Were I a king,
And my desires as laudable as your's,
My kingdom's safety, my domestic peace,
All on one wise and proper act depending,
I'd do that act, tho' to accomplish it
I pav'd my way with twenty thousand heads.

* *King.* And so will I—'blood, girl, thou hast a spirit
Stout as an Amazon's.

* *Anne.* Our ancient kings,
When did they halt or quit the great design,
Awed by remonstrance? Had a subject dar'd
To rule your ancestors as some rule you,
What had he paid?

* *King.* The forfeit of his head.
* *Anne.* And not the forfeit of his head alone,
But his estates. O Sir, you are too cool,
Too calm and patient with these meddling fools.
And, tho' it is an office of much hazard,
I must inform you, you are much deceiv'd
In those who counsel you—remove them from you.

* *King.* What! shall I part with More?

* *Anne.* And part for ever.
Send him to heav'n.

This is but a short specimen of the art, ambition, and unfeeling cruelty the author chooses to attribute to the once beautiful and accomplished wife of Henry. The impetuous passion of that tyrant might alone have sufficiently accounted for the unjustifiable persecution of More: there was no secondary agent, and none was necessary. The passage noted in Italy lies

lies will appear to the reader rather too ludicrous, though countenanced by Shakspeare, who sometimes places very familiar language in the mouth of this capricious tyrant; but he never talks, in Shakspeare, so vulgarly as in the present performance.

‘*Faith* she was an angel.’

‘*Faith* you have hit it.’

—— ‘*But by the Lord*

We’ll disappoint him. Shall he *out* to-day?’

These expressions are not suitable to monarchical dignity, nor the following to dramatic decorum. Henry addresses Anne Bullen at different times with this extraordinary, but as it appears, favourite appellation.

‘*You rogue*, I bring you news.’

‘*Come you rogue*, indulge me once again!’ i. e. With a salute.

‘*Here you rogue*,

Here is an invent’ry of all he had,

The total sum of his ill-gotten wealth,

And ’tis all mine. I’ve sent the seal to More.’

It cannot be denied that the same kind of inelegance, which we have noticed in this ingenious author’s other performances, is too often to be found in this. Yet we must observe, that the peculiar felicity of giving novelty to a hackneyed sentiment by energy of language, the same interesting simplicity, and at times vigour of thought, and correspondent force of language, appear likewise conspicuous in this drama. The following short extract will corroborate our assertion. The observations contained in the last speech do credit to the author’s penetration, and reflect no discredit on that of the character to whom they are given. Lady More objects to her husband’s bestowing one of his daughters in marriage on a gentleman of little fortune and expectations. He answers her:

I tell you not what my intention is.

But be advis’d to cast an eye more kind

On merit without fortune. Frugal nature

Often denies her talents to the rich,

Giving them largely to the man who needs,

And has no other portion. Noble souls

Daily emerge from darkness and retreat,

From unknown families and scanty means,

To sit with princes. So the ardent youth,

Born

There is an apparent discrepancy at this point.

The pages are either missing or the pagination is incorrect.

The filming is recorded as the book is found in the collections.

Born to no titles, no estates or friends,
 Outsoars the great and rich, and looking down
 From the high summit of true dignity,
 Pities their littleness, whose scornful eyes
 Once laugh'd at him below.

' *Lady More.* Some may be such.

But Dancy is an awkward shame-fac'd boy,
 Who makes no promise; and I think, Sir Thomas,
 Your daughter, if she weds him, is undone.

' *Sir Thomas.* Fear not my lady. I have studied man
 Longer than you have. I have learn'd to fear
 The blossom that is early, and its leaves
 Too soon exposes to the chilly spring.
 But much I hope from the more modest bud,
 That hides its head and gathers secret strength,
 Scarce blown at midsummer. An awkward gait,
 Unpolish'd manners and a fetter'd tongue,
 A sheepish countenance and burning cheek,
 Are clouds in which true genius loves to rise.
 And thus obscur'd, like a November sun,
 She makes her heav'nly progress unobserv'd,
 Till softly thro' the gloom she steals her way
 In full meridian glory.'

Travels, during the Years 1787, 1788, and 1789. Undertaken more particularly with a View of ascertaining the Cultivation, Wealth, Resources, and national Prosperity of the Kingdom of France. By A. Young, Esq. F. R. S. &c. 4to. 1l. 5s. Boards. Richardson. 1792.

THE remark of the Roman poet on the happy life of husbandmen, is particularly applicable to those who live under a free form of government, and in times of public tranquillity; as it is in such circumstances only that agriculture can ever be much improved. Though the present situation of France is far from being favourable to this purpose, yet the climate and soil of the country, in general, are happily adapted for the exertions of rural œconomy; and when peace shall be restored to the nation, agriculture, with all its concomitant advantages, may be expected to flourish among the people. The period at which Mr. Young performed his tour in that kingdom was before and about the time of the late revolution in its government; when that event had not produced such effects as might afford a contrast between the state of regal despotism and public freedom. The opportunity, however, was well suited for ascertaining what progress had been made in

in the improvement of the country under its monarchical government; and for judging likewise what national consequences would probably arise from a continuance of the new legislature. Mr. Young has availed himself of the opportunity; and now lays before the public much valuable information relative to France, of a nature similar to his former observations on more northern countries. The lively, but desultory manner of the author, will only permit us to give a general idea of the contents of the volume; and we must therefore refer our readers for more satisfactory information to the work itself.

Our author observes that there are two methods of writing travels; to register the *journey* itself, or the *result* of it. The first is done by the general herd of tourists; the second requires what many of them are remarkably deficient in, for the *result* of travels undertaken merely for *amusement* can seldom be interesting to more than the travelling party. Mr. Young had at first his doubts whether he ought not to combine the register of his journey with the result of it, but on more mature deliberation, he thought proper to divide the one from the other.

According to this plan, the first 280 pages of the work are occupied entirely with his Diary, published as written on the spur of the occasion. It, may, therefore, be expected to contain many little circumstances that give weight and credibility to the narrative, but we confess ourselves dissatisfied with its length, and, in many parts, likewise, with its minuteness. The style is sometimes mean, even making allowance for the nature of the subject; and there is a petulance of temper which might have been suppressed, when the exciting cause of it disappeared. After objecting (p. 149) to the air and manners of the people of Besançon, he adds, 'I would see Besançon *swallowed up by an earthquake* before I would live in it.' Are these the sentiments of a philanthropic traveller, or is this the style of a philosophic writer?

We shall, however, select a few passages from this Diary which appear to possess novelty and merit.

P. 20. speaking of the cheapness of living, a favourite subject with broken-down English families, as well as with English malcontents who have not considered the subject as Mr. Young has, he says:

'Living is reckoned cheap here; (*Montauban*) a family was named to us, whose income was supposed to be about 1500 louis a year, and who lived as handsomely as in England on 5000l. The comparative dearness and cheapness of different countries, is a subject of considerable importance; but difficult to analyze. As I

conceive the English to have made far greater advances in the useful arts, and in manufactures, than the French have done, England ought to be the cheaper country. What we meet with in France, is a cheap *mode of living*, which is quite another consideration.'

' P. 36. My Roverge friends pressed me to pass with them to Milhaud and Rodez, assured me that the cheapness of their province was so great, that it would tempt me to live some time among them. That I might have a house at Milhaud, of four tolerable rooms on a floor, furnished, for twelve louis a year; and live in the utmost plenty with all my family, if I would bring them over, for one hundred louis a year: that there were many families of noblesse who subsisted on fifty, and even on twenty-five a year. Such anecdotes of cheapness are only curious when considered in a political light, as contributing, on one hand, to the welfare of individuals; and, on the other, as contributing to the prosperity, wealth, and power of the kingdom; if I should meet with many such instances, and also with others directly contrary, it will be necessary to consider them more at large.'

' P. 129. I have been listening madame de Guerchy on the expences of living; our friend mons. l'Abbé joined in the conversation, and I collect from it, that to live in a chateau like this (*at Nangis*) with six men-servants, five maids, eight horses, a garden, and a regular table, with company, but never to go to Paris, might be done for one thousand louis a year. It would in England cost two thousand; the mode of living (not the price of things) is therefore cent. per cent. different.—There are gentlemen (noblesse) that live in this country on six or eight thousand livres (262 to 350l.) that keep two men, two maids, three horses, and a cabriolet; there are the same in England, but they are fools.'

These remarks are strengthened by the observations Mr. Young made at Venice, p. 217.

' The cheapness of Italy is remarkable, and puzzles me not a little to account for; yet it is a point of too much importance to be neglected. I have at Petrillo's, a clean good room, that looks on the grand canal, and to the Rialto, which, by the way, is a fine arch, but an ugly bridge; an excellent bed, with neat furniture, very rare in Italian inns, for the bedstead is usually four forms, like trussels, set together; fine sheets, which I have not met with before in this country; and my dinner and supper provided at the old price of eight *pauls* a day, 3s. 4d. including the chamber. I am very well served at dinner with many and good dishes, and some of them *solids*; two bottles of wine, neither good nor bad, but certainly cheap; for though they see I drink scarcely half of it in my negus at supper, yet a bottle is brought

every night. I have been assured, by two or three persons, that the price at Venice, *a la mercantile*, is only four to six *pauls*; but I suppose they serve a foreigner better. To these eight *pauls*, I add six more for a *gondola*;—breakfast ten *soldi*; if I go to the opera, it adds three *pauls*; thus, for 7s. 3d. a-day, a man lives at Venice, keeps his servant, his coach, and goes every night to a public entertainment. To dine well at a London coffee-house, with a pint of bad port, and a very poor desert, costs as much as the whole day here. There is no question but a man may live better at Venice for 100l. a year, than at London for 500l.; and yet the difference of the price of the common necessities of life, such as bread, meat, &c. is trifling. Several causes contribute to this effect at Venice; its situation on the Adriatic, at the very extremity of civilised Europe, in the vicinity of many poor countries; the use of gondolas, instead of horses, is an article perhaps of equal importance. But the manners of the inhabitants, and modes of living, and the very moderate incomes of the mass of people, have perhaps more weight than either of those causes. Luxury here takes a turn much more towards enjoyment, than consumption; the sobriety of the people does much, the nature of their food more; pastes, macaroni, and vegetables are much easier provided than beef or mutton. Cookery, as in France, enables them to spread a table for half the expence of an English one.

In other places our author proves that the comparative cheapness of countries is a pursuit that will lead us into perplexed and contradictory theories, unless we take into account the *mode* of living, which in most countries is essentially different.—The following account of the French inns is worth transcribing, because it is the result of experience.

‘ P. 23. Having now crossed the kingdom, and been in many French inns, I shall in general observe, that they are on an average better in two respects, and worse in all the rest, than those in England. We have lived better in point of eating and drinking beyond a question, than we should have done in going from London to the Highlands of Scotland, at double the price. But if in England the best of every thing is ordered, without any attention to the expence, we should for double the money have lived better than we have done in France; the common cookery of the French gives great advantage. It is true, they roast every thing to a chip, if they are not cautioned; but they give such a number and variety of dishes, that if you do not like some, there are others to please your palate. The desert at a French inn has no rival at an English one; nor are the liqueurs to be despised.—We sometimes have met with bad wine, but upon the whole, far better than such

port as the English inns give ; and we have none of that torment, which is so perplexing in England, to have the sheets aired ; for we never trouble our heads about them, doubtless on account of the climate. After these two points, all is a blank, you have no parlour to eat in ; only a room with two, three, or four beds, apartments badly fitted up ; and walls white-washed ; or paper of different sorts in the same room ; or tapestry so old, as to be a fit nidus for moths and spiders : and the furniture such, that an English innkeeper would light his fire with it. For a table, you have every where a board laid on cross bars, which are so conveniently contrived, as to leave room for your legs only at the end.—Oak chairs with rush bottoms, and the back universally in a direct perpendicular, that defies all idea of rest after fatigue. Doors give music as well as entrance ; the wind whistles through their chinks ; and hinges grate discord. Windows admit rain as well as light ; when shut they are not easy to open ; and when open not easy to shut. Mops, brooms, and scrubbing-brushes are not in the catalogue of the necessaries of a French inn. Bells there are none ; the *fille* must always be bawled for ; and when she appears, is neither neat, well dressed, nor handsome. The kitchen is black with smoke ; the master commonly the cook, and the less you see of the cooking, the more likely you are to have a stomach to your dinner ; but this is not peculiar to France. Copper utensils always in great plenty, but not always well tinned. The mistress rarely classes civility or attention to her guests among the requisites of her trade.

This unpleasing picture must not be looked at with indifference as the production of a splenetic traveller. Such information is valuable in a political light. We cannot, as our author somewhere observes, judge of the amount of the circulation in a kingdom by easier methods than considering the traffic on the roads and the accommodations provided for the natives who travel on business. In these respects France will not bear a moment's comparison with England. In France it was the policy of the old government to make splendid bridges and roads, but *cui bono* ? This ostentation could not tempt the natives to travel. In 250 miles, Mr. Young met on the road two cabriolets only, and three miserable things like English one-horse chaises ; not one gentleman, he says, though many merchants, as they call themselves, each with two or three cloak-bags behind him. On one of their greatest roads, within 30 miles of Paris, and in the memorable July, 1789, he did not see one diligence, and met but one gentleman's carriage. Though public occurrences were then frequent and important, no account of them could be procured, either by a newspaper, or any other mode of intelligence, at a distance

not much greater from Paris than that above mentioned. At Besançon the politicians were talking of news two or three weeks old; and nine days after the riot at Strasbourg took place, the first information received of it at Dijon was communicated by Mr. Young. Ignorant as they were, however, of what really did happen, they were plentifully supplied with reports of what did not happen, of the most scandalous reports respecting the queen particularly. These seemed to be spread with an industry that could not be accidental. The whole town of Besançon could not afford the *Journal de Paris*, nor any paper that gave a detail of the transactions of the states; yet it is the capital of a large and populous province. — Although it clearly appears, from the whole of Mr. Young's observations, that a *revolution* in France of some kind or other was necessary, for no people could be more wretched, yet the revolution which did take place was entirely and exclusively the work of the Parisians, led on by the *tiers état*, of the states-general. The metropolis did every thing. The country knew of nothing, and in places where some information had reached, the people waited in expectation of knowing what was transacted in Paris, before they should engage in any attempt. The mob believed reports, burned *chateaus*, or rose in bodies just as they were influenced by the democratic leaders. But we must refer our readers to the work before us for many curious traits of this business, which we have not room to transcribe. It may be added, however, that our traveller was not unsuspected of being an accomplice of the queen's and D'Artois' party, and with some difficulty, and not without rude treatment, was able to extricate himself from such dilemmas.

We shall now make two more short extracts from Mr. Young's Diary, and then proceed to the result of his travels.

The first will serve to refute an idea very prevalent in this country, and which is confirmed by all superficial writers and those garret-travellers who take every thing at second and third hand. By them we have often been told that the French are distinguished for garrulity, and that a company of Frenchmen is a *noisy confusion of tongues*. Mr. Young's experience has been very different.

‘ P. 35. One circumstance I must remark on this numerous table d’hôte, because it had struck me repeatedly, which is the taciturnity of the French. I came to the kingdom expecting to have my ears constantly fatigued with the infinite volubility and spirits of the people, of which so many persons have written, sitting, I suppose by their English fire-sides. At Montpellier, though 15 persons and some of their ladies were present, I found it impossible to make

them break their inflexible silence with more than a monosyllable, and the whole company sat more like an assembly of tongue-tied quakers, than the mixed company of a people famed for loquacity. Here also, at Nîmes, with a different party at every meal it is the same; not a Frenchman will open his lips. To-day at dinner, hopeless of that nation, and fearing to lose the use of an organ they had so little inclination to employ, I fixed myself by a Spaniard, and having been so lately in his country, I found him ready to converse, and tolerably communicative; but we had more conversation than thirty other persons maintained among themselves.'

' P. 76. Of all *sombre* and *triste* meetings a French *table d'hôte* is foremost; for eight minutes a dead silence, and as to the politeness of addressing a conversation to a foreigner, he will look for it in vain. Not a single word has been said to me unless to answer some question.'

' P. 135. *Metz*. Dined at the *table d'hôte*, with seven officers, out of whose mouths, at this important moment, in which conversation is as free as the press, not one word issued for which I would give a straw, not a subject touched on of more importance, than a coat, or a puppy dog. At table the *d'hôtes* of officers, you have a voluble garniture of bawdry or nonsense; at those of merchants, a mournfull and stupid silence. Take the mass of mankind, and you have more good sense in half an hour in England, than in half a year in France.'

Left this last expression should raise a nest of malcontent English republicans against Mr. Young, we must in justice to him observe, that he attributes this, as well as much more of the moral and intellectual defects of Frenchmen, to their late form of government.

(*To be continued.*)

Proceedings in an Action for Debt, between the Right Hon. C. J. Fox, Esq. Plaintiff, and J. H. Tooke, Esq. Defendant. Published by the Defendant. 8vo. 1s. 6d. Johnson. 1792.

THAT Mr. Horne Tooke is endowed with a large portion of genius and learning, cannot be denied; but it will not be so generally admitted, that he employs them for purposes most useful to the happiness of society. As if his perceptions were distorted either by a real or affected singularity, he seems to view every political transaction in a mode peculiar to himself.

In the defence of the action brought against him by Mr. Fox,

Fox, he could not entertain the most distant idea of any other gratification than that it afforded him an opportunity of displaying his oratory, treating the judge with improper freedom, and remarking on the counsel with that contemptuous asperity which some of them, in their professional conduct, have too often merited. It must however be acknowledged, that Mr. Tooke has, in the course of his speech, made a variety of observations, the truth of which, though they reflect the greatest disgrace upon all parties, cannot justly be doubted. He gives the following account of two late elections in the city of Westminster;

‘ In the year 1784, it happened to suit the views and political purposes of two factions, who have long been contending, and still continue to contend, for the plunder, the government, and the patronage of the whole country; it suited their views in 1784, to dispute the representation of the city of Westminster. The means by which they disputed this representation, were such as were likely enough to follow from the motives of the persons who were engaged in the dispute. *Nominally* indeed the dispute lay between the two candidates, Mr. Fox and sir Cecil Wray, but the *real* dispute was between the factions. The consequences were not merely such indecencies, improprieties, and irregularities, as commonly attend contested populous elections; but a regular system of the most barefaced and scandalous *bribery*, the most profligate and shameless *perjury*, the most cruel and audacious *riots*, and finally *murder*. A return obtained by such means as these, could not naturally be very satisfactory to the excluded party; and this dissatisfaction produced the demand of a scrutiny.

‘ This attempted scrutiny was very laborious, very tedious, and very expensive. It was repeatedly the subject of questions and strong debate in the house of commons, for there the factions are in greatest force; and after repeated struggles, they were at length reluctantly obliged to desist from the scrutiny, without any effect, and almost without any progress.

‘ In 1788, the factions again disputed the representation of Westminster: the dispute was then *nominally* between lord John Townsend and lord Hood; but again really between the factions as before. The consequences and means were the same as before—*bribery: perjury: riot: murder*. Again, the party who had not the return was dissatisfied with the means by which the return against him had been obtained; and knowing by experience the impossibility of any redress by a scrutiny, he had recourse to the only remaining means, a petition to the house of commons. The prosecution of this petition was extremely laborious, tedious, and expensive; and turned out finally as ineffectual as the former scrutiny had been. About a thirtieth or fortieth part only of its me-

rits was entered into, and its costs—for the petitioner alone—amounted to upwards of 14,000l.

‘Gentlemen, that the struggle was really between the factions, was notorious; because the factions bore the expence on both sides. In the course of a short time, in little more than *four* years, one hundred thousand pounds, on each side, was expended on the city of Westminster.

‘Now that so much mischief was done, is no proof that they are worse men in the city of Westminster than in other places; it is rather a proof that they are better: for if they were naturally bad, one tenth part of the money would have produced ten times more mischief: for do you only consider, what must be the effect of the distribution of two hundred thousand pounds in four years, amongst the worst men of one city: besides all the extravagant promises with which each small portion of it was accompanied, and the foolish and unfounded expectations which each hungry individual entertained as a return for his activity.’

If the language used by Mr. Tooke to the chief justice be faithfully reported in the proceedings before us, there are precedents upon record, which might have suggested to him the danger of judicial resentment. But we are inclined to think, that his behaviour on that occasion is a little exaggerated; or perhaps, what indeed seems not improbable, he is ambitious of appearing even intemperate in asserting exclusively the rectitude of his own political principles.

Whatever opinion Mr. Tooke entertains of the abuses in government (and no form of government is exempted from abuses, in some degree), we find, from the following extract, that he hesitates not to acknowledge the superior excellence of the British constitution:

‘Why, what then are the parts of the constitutional government of this land?—The king, the lords, and the commons.—And is it not as great a subversion of the constitutional government of the country, is it not a worse and more fatal subversion, if you take away the *commons*, as if you were to dethrone the king, or to turn the lords out of their house? Will his lordship on the bench, or any one in the court, venture to tell you otherwise? If from the firm of a banking house or any commercial house, consisting of three partners, any one of the partners is removed or withdrawn, it is no longer the same firm: it is a different house. And so it is with the government of a country. If the commons no longer form the same part of the government of this land; in that case the government is subverted of which they did form a part: and it is only the modesty or the timidity of the complainants which prevents them from asserting, what the real fact is; that

that constitution and that government, the former boast of this land, and upon which so many lavish praises and encomiums have been *justly* bestowed, is now, at this time, absolutely subverted and stolen away.

‘ It is this which has made some persons doubt whether we ever had any constitution : and some have even ventured to deny it. But their position is not true. They are mistaken.

‘ We had a good and a glorious constitution. And we still have a constitution—in the books. But some honest and well-meaning men, who know nothing of the constitution in the books, and who judge only from the present practice, and from what they see, deny that we have any constitution : and from what they see too, they may possibly and justifiably not be overfond either of kings or lords ; and if things continue to go on much longer in the present train, the public at length may justifiably, because necessarily, join in their opinion. But, I believe, that if rational and *dispassionate* and experienced men were at liberty coolly to begin again, they would form exactly such a constitution as that which we have a right to.’

Mr. Horne Tooke professes to have no connection with any party. ‘ I abhor them all, and they me,’ says he. We cannot, indeed, suppose him to be a coadjutor of Mr. Fox, though a constant opposer of the measures of government.—After all, perhaps some readers may be of opinion, that his political professions and oratory, however vehement, ought only to be regarded as *ἑρπετα ἡγορεύματα*, ‘ winged words.’

The Monkeys in Red Caps, an old Story; newly inscribed to the Club of Jacobins. By T. Thrum, Esq. Verse-capper to the affiliated Society at Mother Red-Cap's. 4to. 1s. Debbrett. 1792.

A Tale recited with some pleasantry. The fancy of wearing red caps, which prevailed for a time among the Jacobins, and their throwing them away, by *acclamation*, at the request of M. Pethion, the mayor, suggested to our comic poet the tale of the Pedlar and the Monkeys. When tired in the woods, he opened a parcel of red caps and put on one. The mimic race around seized the rest ; nor could he by any means induce them to resign the fancied distinction, till at last he threw down his cap in despair : the monkeys, observing his motions, immediately did the same. So far goes, we believe, the legend : the additional part alludes more obscurely to another circumstance, and is not, we think, of equal merit.

The

The Preface is humorous, indeed too much so, for it lessens the effect of the tale. The showman only excites curiosity by the monsters on his painted canvas, and the dramatic poet does not display too much wit in his prologue. We shall extract a passage from the prose and the poem, as specimens of each, and dismiss the author, with all the encouragement our applause can bestow.

‘As soon as their resolution was made public, all the heads in Paris were in a flame with red thrum caps. This topical scarlet-fever became in a moment epidemical. There was not an old courtier, now become a red-hot patriot, but sold his aristocratical hat and red feather, to provide himself with the red cap of liberty; and the poor mechanics, who could not afford the genuine thrum caps, got themselves substitutes from the old red petticoats of their wives and daughters. The streets of Paris, at a distance, appeared like the streets of London after a high wind, all bestrewn with pieces of red tiles, bricks, and pots from chimnies. Every man in the gardens of the Thuilleries reminded you of the old god of gardens; and the loungers in the Champs Elisees gave you the image of a troop of miserable ghosts, dispatched fresh to the other Elysian-fields from the hands of an Indian scalping-party. The Jacobins looked like so many raw heads and bloody bones. The parterre of the opera-house resembled a parterre of red garden poppies: and the crop of the national assembly presented to the eye nothing but chaff and red weed.

‘Nor were living heads only new *tiled* in this taste. The statues of their favourite poets were crowned with a red cap instead of a laurel wreath; and they could not murder an emperor in jest upon the stage, but the people instantly demanded that the assassins of a Cæsar should be honoured in the persons of their dramatic representatives with the new civic crown.’

Enter the bard,

‘In Africa one broiling summer,
Beneath the sun’s meridian ray,
An English trader, a new comer,
Faint and fatigued pursued his way.
At length it was his luck to enter
An ancient forest’s cooling shade;
Where piercing to the secret centre,
Upon the ground his limbs he laid.

‘It was a wood, by monkeys haunted;
A race, by man and beast undaunted;

No

No poor baboons and vulgar apes,
 But monkeys of superior order,
 Whom in their actions as their shapes,
 Ev'n bigots * own on men to border :
 Monkeys, who, were they so inclin'd
 (Their countrymen, the Negroes, tell us)
 Could plainly, as their human fellows
 At Paris, jabber out their mind ;
 But they keep silence from mere knavery,
 For fear of being sent to slavery ;
 And rather than just cross the seas
 For a Domingo education,
 There live content with savage ease,
 Owning no sovereign but the nation.'

' The monkeys had observ'd the man ;
 At once Chimpanzees, Jockos, Baris,
 From every corner, every clan
 Around the spot tumultuous ran,
 Like philosophic mobs at Paris
 Bent to demolish without stop
 A palace, or a baker's shop.
 Our wild philosophers, by acclamation,
 Like them, soon voted crimes against the nation ;
 Nor waiting trial, and all that,
 Just cried " Halloo, Aristocrat !"
 And of his caps made instant confiscation.
 —But he slept sweetly all the while.
 Nor dreamt of man's or monkey's guile.'

MONTHLY CATALOGUE.

P O L I T I C A L.

Cheap Coals : or, a Countermines to the Minister and his three City Members. By J. Frost. 8vo. 2s. Parsons. 1792.

LEST the heat of the dog-days should prove unfavourable to the reception of a pamphlet upon coals, this author endeavours to prepare his readers for the subject, by suggesting to their imagi-

* * The word bigot, I must confess, is a very favourite word with me. I learned it from Dr. Priestley. It means any person who is so perversely unreasonable and unphilosophical as not instantly to believe all mankind knaves, fools, and blockheads, for three thousand years past, merely because you tell him so. The word prejudice was a good word too, before a late panegyric was made upon it ; and now it is good for very little. Indeed it never was so emphatic as bigotry ; but may even now serve for a change. To give these terms their proper force, you must always call whatever you choose to say yourself—Truth, Reason, Philosophy, and Light.'

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nation the season of the opposite temperature. He therefore takes the name of *John Frost*, dates his address to the public from *Cold-Bath Fields*, and were he now to walk the city in his assumed character, would be muffled up in *furs*, as much as a Russian at Christmas. We suspect him indeed to be an author particularly accustomed to disguise: introducing to the world publications, sometimes in his own name, but more frequently in that of other persons; and generally recommending some bantling, to the production of which, if not entirely his own offspring, he has assiduously contributed, either as a midwife or nurse*. But without pursuing his literary expedients any farther, we shall attend to the subject of the pamphlet.

In the reign of queen Anne, a tax was imposed upon coals, brought coastways into the port of London, for the purpose of building fifty new churches. The duration of this tax, at first limited to a few years, was continued by subsequent acts of parliament, to the year 1751; when, according to the opinion of some, it ought to have entirely ceased; and a motion has been lately made in the city for procuring its abolition. In the mean time the author, to bring into notice a former lucubration, *blows the coals* against the minister, whom he endeavours to *roast* on the occasion. There is no reason to expect that his *red-hot balls* will produce any conflagration in the cabinet; but we should have no objection to the removing a tax from an article so necessary, not only to various manufactures, but to the comforts and conveniences of life.

Buff; or, a Dissertation on Nakedness. A Parody on Paine's Rights of Man. 8vo. 6d. Matthews. 1792.

Mr. Paine, with the change of a few words, is here made an advocate for that original dress which nature gave; and our author defends the state of nakedness as satisfactorily as that seditious leveller defends his own visionary projects.

Paine's political and moral Maxims; selected from the Fifth Edition of Rights of Man, Part I. and II. By a Free-born Englishman. 8vo. 1s. 6d. Symonds. 1792.

This eager and injudicious friend so nearly resembled an enemy, that we, for some time, considered his commendations as ironical. The collection of some precious morsels of folly and absurdity, represented as the soundest dictates of wisdom, the purest lessons of morality, and the most refined precepts of reli-

* As a specimen of this practice, we give the following note, which occurs in p. 14.—The reader is also referred to p. 46—52.

See the pathetic and impressive remonstrances of captain Newte, in his late Tour in England and Scotland, universally allowed to do him the greatest honour both as a philosopher and a patriot.

gion, contributed to keep up the delusion. But the whole is serious; and we can smile at the author, as we should do at the man who hugs pebbles, which he supposes to be diamonds, or mistakes a dunghill for the most precious perfumes.

Two Letters to Lord Onslow, Lord Lieutenant of the County of Surrey: and one to Mr. Henry Dundas, Secretary of State, on the Subject of the late excellent Proclamation. First published in the patriotic Paper of the Argus. By T. Paine. 8vo. 6d. Ridgway. 1792.

The crambe recocta of the two parts of the Rights of Man, with innumerable instances of vanity and folly. We need say no more; for Paine is now, we believe, as general an object of censure to the nation as he ever appeared in our eyes.

A Sketch of the Rights of Boys and Girls. By Launcelot Light, of Westminster School; and Lætitia Lookabout, of Queen-Square. Part I. 8vo. 1s. 6d. Bew. 1792.

This little sketch is designed to ridicule Paine, miss Woolstonecraft, and Dr. Price, with a slight attack on Dr. Priestley and the 'blue stockings;' but the ridicule is not very successful. It raised, for a moment, a faint smile, which was soon succeeded by languor and disgust.

The Correspondence of the Revolution Society in London, with the National Assembly, and with various Societies of the Friends of Liberty in France and England. 8vo. 5s. No Publisher's Name. 1792.

The Society, to defend themselves from the imputations of Mr. Burke, have published every part of their correspondence of the least importance. The chief accusation was, however, the presuming to correspond in a collective capacity, and, by that means, arrogating a degree of influence they did not possess. We own too, that the exuberant compliments, lavished on the assembly, when compared with many parts of their conduct, appear rather to us as censure in disguise; and, if really serious, as a reflection equally on their judgment and their patriotism.

The Birthright of Britons: or the British Constitution, with a Sketch of its History, and incidental Remarks. 8vo. 2s. 6d. Wayland. 1792.

The political doctrines which the author of this production chiefly endeavours to establish, may be reduced to the following, viz. that the people are the source of power; that they have a right to be their own legislators; as well as to be tried by their peers; and that religious liberty is interwoven with the principles of the constitution. The most important grievance mentioned, is the imperfect and depraved state of parliamentary representation, so much the subject of complaint.

A View

A View of the English Constitution. By the late Baron De Montesquieu. Being a Translation of the Sixth Chapter of the Eleventh Book of his celebrated Treatise, intituled L'Esprit des Loix. 8vo. 1s. White.

Those who admire the English constitution, will find in this celebrated treatise the most convincing reasons with regard to its superiority; while those who are inclined to prefer a different form of government, will be forced to acknowledge that their prejudices are utterly destitute of foundation. The remarks of the baron de Montesquieu correspond to the most intimate acquaintance with human nature in the state of society; and are not more expressive of his deep penetration, than of his accurate and unbiassed judgment in political science. This chapter of the L'Esprit Des Loix is particularly entitled to the attention of every British subject, who wishes to view, in philosophical discussion, the unrivalled advantages of the government under which he lives.

Civic Sermons to the People. No. I. and II. 8vo. 6d. Johnson. 1792.

These are political, not religious discourses, and are entitled sermons only as being written in a plain, didactic manner, adapted to general comprehension. The author's design is to delineate the origin, the necessity, and the advantages of government. In the two Numbers now before us these objects are traced with great perspicuity. How far we may coincide with him in sentiment, through the subsequent part of his synthetic investigation, must remain to be determined.

A Letter to a Member of Parliament, on the Conclusion of the War with Tippoo Sultaun. By an Impartial Observer. 8vo. 1s. 6d. Cadell. 1792.

It seems to be generally admitted, that greater advantage will result to this country from the late reduction of Tippoo, than could have arisen from the total extirpation of his power; for, in the latter case, the accession of territory acquired by each of our allies would have rendered them in future too formidable. Upon this principle are founded the observations of the present writer; who afterwards takes a cursory view of the prosperous state of the nation, both in Europe and the East Indies. It must, however, be acknowledged, that the author is more lavish of his panegyric upon particular characters than becomes an impartial observer.

Rational Freedom: being a Defence of the National Character of Britons, and of the Form of their Government; in Opposition to the malapert and seditious Writings of Thomas Paine. By P. White, Esq. 8vo. 2s. Elliot and Kay. 1792.

A candid and moderate answer to the Rights of Man. The great

great object of the author is to point out the errors and absurdities of this firebrand of sedition, respecting the British constitution, and by this means to expose the futility of his visionary republicanism.

R E L I G I O U S, &c.

Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley. By the Rev. F. Randolph, M. A. 8vo. 2s. Cadell. 1792.

Dr. Randolph, with great caution and candour, examines the early periods of Christianity, and the most respectable authors of the first ages, to show that the first doctrines were not Socinian, but that they really taught the divinity of Christ. He afterwards pursues Dr. Priestley in his replies to different antagonists, and points out their futility, not only as tending to establish the humanity of Christ, but as designed to supply the sole divinity of the Father.

Two Practical Sermons on Private Prayer and Public Worship. To which is added, a short Address on the proper Manner of employing the Lord's Day. By J. Charlesworth, M. A. 12mo. 6d. Johnson. 1791.

A short Address on the proper Manner of employing the Lord's Day. By a Member of the Society for propagating Christian Knowledge. 2d. or 10s. per Hundred. Johnson. 1791.

This is the Address from the preceding article, printed separately.

A Sermon, on doing to all Men as we would they should do to us. By J. Charlesworth, A. M. 6d. Johnson. 1791.

Two short Discourses on the Lord's Supper, and the Example of Christ. By J. Charlesworth, A. M. 6d. Johnson. 1792.

We have classed these articles together, as they are uniform in character and usefulness. The Members of the Society for propagating Christian Knowledge cannot be better employed than in the publication of tracts which are simple in their style, and which, from their cheapness, may be distributed among the poor. For this best of purposes these little pamphlets are happily calculated.

Reasons for presenting to Parliament a Petition for the Repeal of certain Penal Statutes affecting Unitarian Christians. 8vo. 6d. Johnson. 1792.

This petition has for its object the 9 and 10 W. III. c. 32. and 1 W. and M. sess. i. c. 18. The reasons for the repeal of these clauses

clauses are the usual arguments in favour of toleration, which are here very strongly urged.—Much novelty cannot be expected.

Annihilation no Punishment but Contempt to the Wicked, after the Day of Judgment; or, the Curse of God on Adam's eating the forbidden Fruit: as proved from Scripture. By P. Burton, Esq. 8vo. 6d. Robinsons. 1792.

The greater part of this pamphlet transcends our feeble understandings. As far as we are able to judge, the author's meaning is, that sinners, after the *first resurrection*, are to be tormented for 1540 years, the last 532 of which will expose them to *contempt*.—Our readers, we presume, will not expect from us an account of the arguments advanced by the author for his precision on this subject.

A Dissertation on a Passage in Scripture little noticed; in Vindication of the Messiah, against modern Sceptics, on his Triumphant Entry into Jerusalem. With Notes, and an Address to the Jews. By T. Osborne. 8vo. 2s. Evans. 1792.

'The intention of this Dissertation is a well-meant endeavour to vindicate the Messiah against sceptics, and shew that the wild ass of the wilderness was intended by providence as an emblem of the wicked man, whom as the Messiah came purposely to convert and reclaim, so he likewise tamed this type of him whilst he was fasting in the wilderness.'—These are the words of our author; and we are indebted to him for disclosing a *meaning* which, without this declaration, could not be discovered in his pamphlet. Our Saviour desired his disciples to bring him an ass. Mr. Osborne labours to prove that they neither *stole* nor *borrowed* this ass, for it was an ass which our Saviour *tamed* while he was fasting forty days in the wilderness. Our Saviour's fasting is a mysterious subject; and, perhaps, will not appear less so by this attempt to prove that he employed himself in *taming* an ass for his own use. We believe our author guiltless of any intention to throw ridicule on his subject, but some of these 'persons of the first distinction, who encouraged him to publish this tract,' are inexcusable.

A Vision from the Lord God Almighty, the great and Mighty God of the whole Earth: a Vision that must bring about that great and glorious Day of Peace, when Nation shall no more lift up Sword against Nation, or learn War any more. By Henry Hardy. 8vo. 6d. Printed for the Author. 1792.

The author observes, 'he has laid down the vision so plain and clear, that he that believes in the Testament, must also believe in it.' After this positive declaration, we might be suspected of incorrigible scepticism, in questioning the truth of what he relates,
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did it not appear from his narrative, that the whole bench of bishops are in the same predicament of incredulity. Henry Hardy, however, is persuaded, 'that he was born and raised up by the Lord God Almighty, to restore peace to the world, and to the Christian nations particularly.' Where he is at present, we are not informed, though it is probable that the seat of his fanatical visions is some part of England. For the purpose of fulfilling his imaginary vocation, why is he not now upon the continent? But while we make this remark, we would seriously recommend the care of his person to his relations, or the people in his neighbourhood.

Explanation of the Catechism of the Church of England, for the Use of Sunday-Schools. By W. Coxe, M. A. 8vo. 6d. Cadell. 1792.

This author having, with the aid of his parishioners, established Sunday-schools in his parish, was desirous of procuring an explanation of the catechism, which might be read by the children, and given to them when they quitted the school: but having found none sufficiently plain, clear, and short, he drew up the present explanation. We have only to observe that, in our opinion, he has happily attained the requisites which he was desirous to combine; and that it would tend greatly to the benefit of other Sunday-schools, should they be furnished with this Explanation.

An Essay on the Usefulness and Necessity of Theological Learning, to those who are Designed for Holy Orders. By Herbert Marsh, B. D. 8vo. 1s. Marsh. 1792.

This author endeavours to establish a proposition, the truth of which, even without any arguments in its support, can scarcely be questioned. Though it should be admitted, that theological learning is not absolutely necessary for understanding the doctrines, and enforcing the precepts of scripture, yet the respect due to the clergy depends so much upon an opinion of their theological learning, that, were this to be depreciated, they might not only sink in general esteem, but religion itself be injured. Besides, it may be asked, how should the clergy, without a moderate degree of theological learning, be capable of refuting the objections advanced by the enemies of religion?

P O E T I C A L.

Various Pieces in Verse and Prose. By the late N. Cotton, M. D. Many of which were never before published. 2 Vols. 8vo. 6s. Boards. Doddsley. 1791.

The first volume contains the poetical works of Dr. Cotton; and as a poet he is far from contemptible, though not entitled to a very eminent seat on Parnassus. His Visions, nine in C. R. N. AR. (V.) August, 1792. K k number,

number, have appeared before, and given, so the editor tells us, general satisfaction. Indeed they have a particular claim to public favour, as the author may be said to have *slept* with great perseverance and success for the common good. Each vision contains an excellent moral, and many just and pious observations are interspersed. We have likewise half a dozen Fables, moral and instructive, and no less calculated than Gay's to amuse and edify the younger part of society. Tales, Odes, Epitaphs, Enigmas, Rebusses, Psalms, and Songs, fill up the volume. The following specimen of the latter will not be disapproved.

' Tell me, my Cælia, why so coy,
Of men so much afraid ;
Cælia, 'tis better far to die
A mother than a maid.

' The rose, when past its damask hue,
Is always out of favour ;
And when the plum hath lost its blue,
It loses too its flavour.

' To vernal flow'rs the rolling years
Returning beauty bring ;
But faded once, thou'lt bloom no more,
Nor know a second spring.'

Mirza's letters on some metaphysical subjects, which open the second volume ; and those of Musculus (a mouse), in which he narrates his misadventures, have, we believe, appeared before. They are followed by five sermons and detached essays, chiefly on moral and religious subjects. The volume concludes with extracts from private letters, that reflect credit on the author, who appears to have been truly respectable for his piety and literary abilities.

Sapphira. A Tragedy. In three Acts. 8vo. 1s. 6d. Ridgway. 1792.

In the Spectator, No. 491, is an interesting story of Rhynsault and Sapphira, from whence the plot of this tragedy is taken. The author says it is his first essay, and we cannot honestly advise him to make a second attempt in the dramatic line.

Poetical Attempts. By a Young Man. 2 Vols. 12mo. 5s. Scatcherd and Whitaker. 1792.

The perusal of these 'First Attempts' does not incline us to recommend a second. Our young author tells us very truly, that his judgment is *unmatured* ; and that

—— ' his lyre but weakly strung,

Emits a faint and *inexperient*'d strain,

Whose trophy ne'er in Fame's high temple hung.'

Our opinion entirely coincides with that contained in these lines, so far as we understand them.

*Spring, in London. A Poem. By Hipponax. 4to. 1s. Eger-
tons. 1792.*

This little performance will amuse the reader; it is written with ease and spirit.

The Proclamation; or, the Meeting of the Gothamites. A Poetical Epistle. From Harry Gay to his Friend Richard Quiet. 8vo. 1s. Parsons. 1792.

A piece of local humour, describing, probably, a particular meeting convened to address the king on the subject of the late proclamation. The wit, therefore, to a general reader, cannot be very striking.—This is the only apology that occurs to us for the dullness of the poem: if not a just one, the charge of dullness must fall with double force.

M E D I C A L.

The Plan adopted by the Governors of the Middlesex Hospital, for the Relief of Persons afflicted with Cancer. With Notes and Observations. By John Howard, Surgeon. 8vo. 2s. Debrett. 1792.

It is no less honourable to the cause of humanity than useful to science, that the governors of the Middlesex hospital have appropriated two wards for the reception of cancerous patients. Their plan is, on the whole, highly judicious and commendable; nor can we see the least objection to it, except what may be made to hospitals in general, that the sight of objects labouring under similar diseases, alike painful, distressing, and incurable, must necessarily depress the spirits, and deprive the patient of the only possible consolation—hope. This inconvenience will, however, be compensated by numerous advantages; and we trust that, from this source, much benefit will be derived to the rich, who, equally liable to such distressing diseases, should encourage every means of investigating modes of relief. Considered in this view, the institution of infirmaries may be pronounced not less advantageous to the opulent than to the poor and the afflicted.

One benefactor has already enabled the governors to begin their attempt; but it is to be wished that he may not stand alone. Mr. Howard, instigated by this benevolent assistant, has drawn up the plan, and added in the notes much information relating to cancer, and the history of our knowledge on the subject. We may be allowed to suggest a few observations. Cancer is undoubtedly often a constitutional disease, perhaps, very generally so; and, when it appears to have arisen from a blow, the accident has only precipitated the event, by the inflammation excited hastening the depravation of the fluids; for cancer seems to be a disease of the blood, and the constitutional malady some defect in the function of sanguification. Among the salutary

modes of regimen which it is, we apprehend, the design of this institution to investigate, we would particularly recommend the trial of such substances as contain the greatest proportion of pure air, in a combined state; for the cancerous fluids are undoubtedly highly phlogistic—in other words, deficient in their proportion of this air. It may be, at the same time, useful to convey it into the system, in every way that can be devised, and to avail ourselves of the new doctrines of chemistry in these complaints where they seem peculiarly applicable; such we think cancers are, though we are unable within these limits to assign the reason.

Observations on Maniacal Disorders. By W. Pargeter, M. D. 8vo. 1792. Murray.

Dr. Pargeter, in this little tract, has collected numerous observations on madness from the writings of ancient and modern authors, while his own remarks are, in general, judicious and useful. Perhaps there is too much poetry in these ‘Observations,’ for a medical work; since even his *Historia morbi* is almost poetical, and by no means sufficiently full nor scientific. The causes are detailed more accurately; and our author brings forward, very properly, those dissections which show the connection between the bodily changes, and the mental disease. He seems to think, that the former are often effects, but we believe an original mental disorder is very rare; nor is the mind ever affected by depressing passions, till some change is produced in the corporeal organs. We offer this opinion as the result of reading, reflection, and observation, but we offer it to excite the attention of practitioners, to lead them to enquire and examine, rather than to dictate. Dr. Pargeter’s theory of madness is that of Dr. Cullen, a system that time and observation will, we think, confirm.

In his practice, our author seems to be judicious and correct: he is not so partial to camphor as he might have been, nor does he advert to the union of camphor and opium which, in the hands of some practitioners, has been found peculiarly advantageous. His objection also to the union of opium with his acetum camphoratum, on account of the vinegar lessening or destroying the effects of the opium is, we think, of little importance: this injury has never been shown by fair trials. Management, the principle means of relieving maniacal people, is mentioned, but with a degree of, what appears to us, a studied obscurity. ‘To catch the eye’ is an object of importance; and his method seems to be to fix the eye of the patient on his, the first moment he is perceived. In this way is the power chiefly obtained; for he says very truly, that violence irritates, and when it is once used, by a practitioner, he can never afterwards gain fully the patient’s confidence. On the whole this is a very useful work: it contains much information, alloyed by very few errors.

An Essay on the Swelling of the lower Extremities, incident to Lying-in Women. By C. B. Trye. 8vo. 2s. Murray. 1792.

Mr. Trye considers the swelling of the leg, in consequence of parturition, as owing to a bruise, and subsequent inflammation and obstruction of the iliac lymphatic glands. He differs from Mr. White, in thinking that no rupture takes place, and adds to his account of the symptoms, that the first complaint is a soreness or tightness in the groin; and that the tumour pits on pressure, which is, in his opinion, explained by supposing, that the lymph in the lymphatics of the lower extremities is thin and watery. Neither of these symptoms have occurred to us, but we must own that our acquaintance with the disease has not been frequent or extensive. His method of cure is to relax the inflamed vessels by fomentations, by leeches and blisters; to promote absorption by emetics, and, when the inflammatory state is over, by mercurial ointment, while the general fever, in the beginning, is relieved by evacuations.

As we have said that our experience in this disease is limited, we shall not add any remarks. Yet we may be allowed to suggest, that, in our hands, the swelling has always seemed to be a critical deposition, in consequence of fever, though it generally proceeds in a chronical form.

An Analysis of the New London Pharmacopæia, explaining the Nature, Principles, Elective Attractions, Qualities, Uses, and Doses of the various Preparations and Compositions contained therein; and particularly calculated for the Use of the junior Students. By R. White, M. D. 8vo. 2s. 6d. Cadell. 1792.

This useful little comment on the New London Dispensatory will be an acceptable present to students. Our author has collected from the best authors, and his observations in general are correct and satisfactory. We have met with much to commend and scarcely any thing to blame.

Observations on the Blindness occasioned by Cataracts. Shewing the Practicability and Superiority of a Mode of Cure without an Operation. By H. B. Peacock. 8vo. 1s. Pridden. 1792.

Our author speaks of the anatomy of the eye, of the unsuccessful cases, in which both couching and extracting the lens have been attempted, and of some method of curing cataracts without an operation. The plan, however, is not explained, and some obscure hints only given that it may be effected by topical stimulants.

MISCELLANEOUS.

An Appeal to the Public on the general Utility of Benefit Societies. 8vo. 1s. Vernor. 1792.

The utility of benefit-societies has for many years been experienced

enced in different parts of the kingdom ; and they are such institutions as ought to meet with every possible encouragement. How much industry might be increased, and public happiness promoted, by rendering them more general over the nation, is fully displayed in the present pamphlet. It may therefore be expected, that the efforts of private individuals, towards establishing institutions of so salutary a nature, will, as soon as proper regulations shall be framed, receive the sanction of parliament.

Considerations on the Proclamation of the Governors of the Austrian Netherlands against France. Published at Brussels, the 19th of May, 1792. 8vo. 1s. 6d. Hookham and Carpenter. 1792.

These Considerations appear to have been written by a zealous friend to the national assembly of France. They cannot be regarded as very interesting to the people of this country ; and with respect to affairs on the continent, the proclamation of the governors of the Austrian Netherlands, is exceeded, in importance, by the most recent declaration of the duke of Brunswick, at the head of the allied armies.

A Treatise concerning the Properties and Effects of Coffee. The Fifth Edition, with considerable Additions. By B. Mosely, M. D. 8vo. 1s. 6d. Sewell. 1792.

We have already noticed two editions of this elaborate work in our sixtieth volume. To this edition, we perceive some additions, but these are not of great importance. Somewhat too much of the virtues of coffee had been said before.

An Account of Experiments, to determine the specific Gravities of Fluids, thereby to obtain the Strength of Spirituous Liquors. Together with some Remarks on a Paper entitled, The best Method of Proportioning the Excise upon Spirituous Liquors. Lately printed in the Philosophical Transactions. By J. Ramsden. 8vo. 2s. Printed for the Author. 1792.

Mr. Ramsden's excellent paper, in the Philosophical Transactions, is here reprinted ; and we trust it will, in this way, be as generally known as it deserves.

La Rebellion des Betes, Fable allegorique. Par G. Polidori. 8vo. 1s. Jeffery. 1792.

Our author, who is by no means a democrat, describes under the allegorical form of the lion and the beasts, the king of France—we suspect that we may say the late king of France, and his reforming subjects. Allegory is, however, seldom pleasing, even when most happily conducted. In the present work M. Polidori is seldom very happy in his allusions, or in his conduct of the fable.

Pratique

Pratique de l'Orateur François, ou Choix de Pièces d'Eloquence, Tirées des meilleurs Poètes & Profateurs de la Langue Francoise. Par M. Lencir. 2 Vols. 8vo. 5s. Faulder. 1792.

The extracts in this collection are compiled from the most eminent French writers, both in prose and poetry. They are well calculated for giving the English youth a taste for French composition, and improving them in the study of that language. The introductory essay, on oratorical action, is chiefly drawn from the observations of preceding writers, ancient and modern, on the subject; and the concluding part of the work contains some cursory remarks on the authors from whose writings the miscellany is compiled.

Remarks on the New Sugar-Bill, and on the National Compacts respecting the Sugar-Trade and Slave-Trade. 8vo. 1s. Johnson. 1792.

The author of these Remarks has greatly illustrated the subject, and his observations are acute, able and judicious, though his manifest bias, in favour of the colonial cultivators, must be carefully guarded against by the candid enquirer. He insists, with great force and propriety, on the national compacts respecting the sugar and slave-trades, in consequence of various regulations in their management, which must, of course, admit their principles. To this argument much, however, may be objected; and the admission of a principle on one side, must imply the avoiding of abuses and impositions on the other; nor can any compact of these kinds be admitted as obstacles to improvements in commerce, the increase of happiness, or the abolition of oppression and injustice.

Observations on the Writings and Conduct of our present Political and Religious Reformers, &c. To which is added, an Appendix on the Literary Decisions and Character of the Critical Reviewers. By Percival Stockdale. 8vo. 1s. 6d. Swan. 1792.

Mr. Percival Stockdale is evidently a writer who eagerly seizes every expedient to force himself into public notice: and while this propensity is regulated by a due share of modesty and judgment, it is meritorious and laudable. But we recognise in this author such a perpetual and feverish thirst of notoriety, such an unceasing desire of obtruding himself, on all topics and all occasions, upon the public attention, that we are disgusted with his perseverance: whilst the opinion he entertains of his own consequence in all matters of taste, erudition, and sentiment, and his unblushing abuse of the most respectable characters this country has afforded, would, if they proceeded from any writer of real importance, fill us with indignation. But, vented by an author of Mr. Stockdale's description, confessedly disappointed in his profession,

fession, and irritated by public neglect, they excite only an equal mixture of pity and contempt.

From a letter that appeared in a newspaper, and which there is reason to consider as his own production, Mr. Stockdale takes occasion, as usual, to enter on a very long and important detail of himself, his opinions, and his own exalted abilities; in the course of which we are informed that had he been educated at Cambridge, 'his laurels would have been protected from the blight of penury and envy;' that 'Dr. Johnson was one of the most absurd and injurious of critics;' and that 'he was equally exceptionable in matters of religion; that he had all the prejudices, and all the superstition of the weakest old woman, and that *his death was humiliating to the friends of religion.*' The cruelty of this last insinuation is so atrocious, that nothing but the insignificance of its assertor can shield it from the severest censure.—In this furious production the bishop of Llandaff is called 'an apostate from the CHURCH OF ENGLAND;' and, in order to depreciate his philosophical labours, this literary *Dratwcanfir* informs us that 'any person endowed with *common* sense may be a chymist, a botanist, or a mathematician: and that any chimney-sweeper's boy in this metropolis might, in time, be as good a chymist as DR. WATSON.'—Such mean abuse can reflect discredit only on its author.

Dr. P. is, by this amiable, gentle, *clergyman* (for the name of a *priest* he holds in utter detestation) signalised by the titles of 'an impudent, vindictive, and lawless assassin;' and the 'public justice' of this country is said to be administered with 'ignominious timidity.'

After this brief display of Mr. Stockdale's style and temper, it cannot be expected that we should occupy much of our reader's time in repelling the pointless shafts which are levelled against us in the Appendix. To be calumniated by an author who smarts under recent chastisement is not surprising: but his petulance shall not provoke us to lift him into any consequence by public altercation. It is sufficiently obvious that if the living of Hartburn had been given to Mr. Stockdale, no abuse would have been poured on the bishop of Durham; and that if his letter to that prelate had been praised by us, no censure would have invaded the Critical Reviewers.—Mr. Stockdale's boasted delicacy and disinterestedness are perfectly congenial with his vast erudition and sagacity.

THE asterism, l. ii. p. 131 of our last Number should not have been placed there, but prefixed to the second quotation; as the note to which it refers the reader alludes to that passage.

MR. Renwick's Letter is referred to the author of the article, who is at a distance, and has not yet returned it.



A P P E N D I X
TO THE
F I F T H V O L U M E
O F T H E
N E W A R R A N G E M E N T
O F T H E
C R I T I C A L R E V I E W.

FOREIGN ARTICLES.

Memoires de Marechal Duc de Richelieu, pair de France, &c. pour servir a l'Histoire des Cours de Louis XIV. de la Regence du Duc d'Orleans, de Louis XV. & a celle de quatorze premiers Annee du Regne de Louis XVI. 4 Vol. 8vo. Buifson.

THESE volumes are said to have been composed in the library, and under the eye of the marechal de Richelieu, from the best materials, either furnished by himself, or collected from the actors in the different scenes, who were his cotemporaries. They are illustrated by portraits, plans, and charts; and, though they often excite our contempt and indignation, they are, on the whole, curious and entertaining. The work displays, however, a continued and consistent system of oppression, of corruption, venality, and intrigue.

The reign of Louis XIV. is well known; and his personal character, or his plan of government, cannot be any farther illustrated. The regent gave such an example of corruption as depraved every political transaction; and the administration of Fleury debased the human mind by the most abject superstition. The reign of Louis XV. was that of ministers and their families. Every thing was openly purchased, and every kind of liberty fell prostrate when opposed either to influence or money. The marshal seemed willing to expiate his own share in these infamous transactions, by this posthumous confession. The editor tells us, that he was ordered

to speak of the faults, the vices, and the crimes which occurred in the Memoires, in the most clear and pointed terms. He himself reprobated them very strongly; and the editor, catching a portion of his fire, has scarcely in any instance spared the authors.

The singularity of the marshal's character and destiny, his success in different departments, his courage and vivacity, the splendor of his gallantry, at a period when this kind of fame often led to a more important situation, his political and military employments, particularly at the battle of Fontenoy, the capture of Minorca, and the capitulation at Closter-Seven, his intimacy with the different kings, &c. would render the Memoirs before us curious, independent of the present political situation of France. At this time the contrast is so striking, that they become highly interesting. It is singular that such a man as Richelieu should, with a confident frankness, make the public and posterity his confessors; and not only confess his own faults, but those of many of his contemporaries. The billet-doux even, which he never opened, he left to be examined by his historian.

He was born in 1696, after a pregnancy of only five months, and his life was preserved by extraordinary care. At the age of fourteen he was presented at court, caressed by the king and madam Maintenon, who, in consequence of some family connections, used to call him her dear son. The graces of his person, the vivacity of his temper, some lucky hits, and confident replies, soon distinguished and rendered him fashionable, 'in a court which still remembered former gallantries.' The young duke enlivened the devotional gloom which the grave disposition of the king had spread over the court; and he was said to have attracted the attention of the dutchess of Burgundy. The 'pretty creature,' and the 'lovely child,' his usual appellations, was consequently sent to the Bastile. He draws a disagreeable picture of the prison, whose interior is now better known. 'I had now time enough, he says, to curse the services which my great-uncle had rendered to despotism'—a reflection that he had occasion to repeat; for he was confined three times in this prison. At last, by the entreaties of the ladies of the court and of the city, he obtained his deliverance, 'particularly by the entreaties of those, he adds, who knew what was the greatest punishment I experienced in my prison.'

From the Bastile he went to the army in Flanders, where marshal Villars made him his aid-de-camp, and was much pleased with his freedom, his spirit, and his pleasantry. M. de Richelieu mentions an anecdote, which shows how much

marshal

marshal Villars, notwithstanding his age, could yield to the gaieties of the French youth. In Marchiennes, a town which he was besieging, there was an Italian lady of very singular beauty. The marshal thought her a proper prize to raise the emulation of the besiegers, and to redouble the zeal of his aid-de-camps. This plan could not be agreeable to a gloomy superstitious court, who would scarcely employ Catinat, because he sometimes forgot mafs; but the marshal succeeded in animating his officers, though the lady fortunately, or by design, escaped the evening before the town was carried. The duc de Fronfac, for that was Richelieu's title, was chosen to carry the news of the victory to Paris; a victory which ignorance, party, or prejudice, had undervalued. It was the means of appearing again with honour, and having been wounded in the action, his arm, supported by a scarf, rendered his figure more interesting. The respect which he felt for the king, he tells us, was accompanied by an involuntary terror during his audience: the Bastile again appeared before him. But the king, with his usual gracious air, after hearing an account of the siege, said, 'Your late conduct has effaced the disgrace of the lettre de cachet: behave well; for I think you designed for something extraordinary!' The marshal confesses that these words excited his ambition, and gave him a higher idea of his own importance.

The duke returned to the army, and relates the events which occurred previous to the conclusion of the treaty at Rastadt. Of all the humiliations, he adds, which the king received at Gertruydenberg, the most painful was the Memoir circulated liberally by the allies, advising the French to demand a meeting of the states-general, as the pride and ambition of the king were the sole causes of all the wars of his reign. After the punishment, the flight and the exile of two millions of Frenchmen, this Memoir made no impression. The king answered it; and the answer contains some of the arguments lately adduced in France respecting this measure; some of these have been often refuted, and others, the friends of despotism have not, on this occasion, dared to bring forward. 'Courtiers forget, or disdain to consider, the shades which, distinguish different æras: it is one of the principal causes of their faults and their mistakes.' Many of these original pieces adorn the Memoirs: but the most ludicrous is the correspondence of marshal Villars with Father la Chaise, where he speaks of his military exploits, not forgetting wheels and gibbets. The marshal, who was a true courtier, speaks to the king of conversions; to the jesuit, of punishments.

The interior of the court is sufficiently known from the

Memoirs of the duke de St. Simon. The additions will be interesting to the lovers of anecdote, a species of literature perhaps too much undervalued; but, in proper hands, like the studies of painters, they must be considered as traits faithfully copied from nature. The description of the dauphin excites our pity. At forty years of age, after having attained some reputation in war, with a happy temper, but a weak character, he sunk into total insignificance: not attended to during his life, buried with no ceremony, and his memory scarcely respected in his epitaph. The picture of the king is almost equally an object of pity: an old monarch, covered with a deceitful glory, which was in his age eclipsed, repaid with the tears and the blood of his subjects; gloomy, languishing between his female favourite and his confessor; thinking it meritorious to expiate the errors of his youth, by tormenting the consciences of his subjects; surrounded by natural children; the sport of their intrigues, and the instrument of their ambition; almost hating the legitimate son, who must be his heir; scarcely loving his grandson, the pupil of Fenelon, who blasphemously supposed that kings were made for the sake of their subjects; hating his capital, whose inhabitants affected to overlook the disease of the king, while they considered that of the dauphin as a public calamity; overwhelmed with enemies; scarcely relieved by the pretended ambassador from Persia, who was in reality a Portuguese adventurer, paid by the Jesuits, or by the assumed honours of ecclesiastics, who were treated as ambassadors, contribute to fill the gloomy picture of a solitary despot. His death is well known, and the momentary respect of his subjects, if such a moment existed, was immediately succeeded by the rejoicings for the successor, and the body could scarcely be carried to the grave, without interfering with the processions and triumphs.

The historian, on the foundation of the papers left by the marshal de Richelieu, has yielded to the temptation of considering Louis XIV. as a king; and it must be owned, that history seems to have borrowed the colouring of satire. But the facts are incontestible, and the panegyrists of Louis may reply, if they please, to the long list of taxes, oppressions, violences, public as well as private misfortunes. Having united every power in himself, he bent the whole force of his despotism on different bodies of the state, and on every individual, uniting some, separating others, domineering over all by force, by cunning, and by corruption: yet he had the art of attaching every one to his person, and of being considered almost as a divinity. Racine could write to madame Maintenon in these terms,

terms, 'God has given me grace, madam, in whatever company I may be, never to be ashamed of the gospel or of the king.' Louis seemed impressed with the same idea; and, when he wanted to express his warmest approbation of the cardinal's conduct, in some of the idle theological disputes, he said, 'Cardinal, I do not know what God Almighty may think of your conduct; but be assured I will never forget it!

The historian, aware that the advocates of despotism would attribute all the misfortunes of France to the war of the succession, endeavours to prove that the distress of the kingdom was equally high, during the most glorious epochs of the reign of Louis, and even in 1671. Voltaire, when he boasts of the four years land-tax, which the king forgave, did not reflect that four years would not have been owing if the people had been able to pay one. In the time of Louis XIV. the nation was a bankrupt; and his conquests were preceded by a violation of public faith, which the most abandoned ministers at this time would have blushed at. One proof of the distress of France we may mention. The estates were so much abandoned, that Colbert thought it necessary, by an express edict, to prevent this kind of emigration. The marginal notes of the king, written on the Memoirs of Colbert, are proofs of the same kind. In the first memoir, whose object was a reform of the finances, Colbert proposed some diminution of the expences at Versailles. The king answered, 'You know my intention respecting Versailles.' Colbert proposed lessening the number of the royal prisons. It was replied, 'My authority requires, that what should support it must not be lost sight of.' Colbert wished to retrench some of his majesty's amusements; and, to render this bitter pill acceptable, he observes, 'that it is necessary to save five sous in things not necessary, and throw away millions when the king's glory is at stake. For myself, he adds, a repast of 1000 crowns gives me the greatest uneasiness; but if millions of gold were required to gain the crown of Poland, (the prince of Conti was then a candidate for it) I would sell all my goods, my wife, my children, and I would go on foot the rest of my life to procure it. Your majesty will, I hope, excuse this little effusion.'—The king undoubtedly excused such little effusions, for Colbert died immensely rich. Louvois, who had also effusions of his own, by the same means, could live like the king at Meudon, and boast to his friends that he was arrived at his fourteenth million. Ministers might be sure of security, after the king had expressed the regret with which he had prosecuted Fouquet, and had said many times, 'it is right that

those who mind my business properly should mind also their own.' But to return to the Memoirs of Colbert.

One of these memoirs considers particularly the useless expences of collecting armies in the provinces, which ruins the kingdom for the amusement of the ladies, points out the tottering state of public affairs, the misery of the country, where every thing is falling into confusion, &c. The memoir was not answered; but the king took occasion to write from Nancy, not long afterwards—'I know the state of my affairs, and see what is necessary. I shall order, and do you execute: it is all that I desire.' Another time he said, 'While your services continue, do not fear the diminution of my friendship; but you must serve me as I wish, and conclude that I do every thing for the best.' Colbert was often ill treated, and his only way of appeasing his master was to find the money. The tone then became gentle, and the manners of the king courteous. 'Send me your son,' says the king to his minister, 'and I will take care of him. He shall do nothing wrong; but if he does, it shall not be passed over.' 'Happy will be the faults,' says the obsequious minister in his answer, 'which he will commit, since they will be rectified by the best master, the most enlightened of men, and the greatest monarch.' In reality, Louis demanded submission, money, and silence. He was the most complete despot that ever existed, uniting in his own hand all the springs of his influence, and directing their movements to gratify his passions, his pride, and his prejudices.

The moment of the death of Louis changed at once, almost by enchantment, the whole scene. The changes were not, as usual, in the exterior politics of the court, in the different parties or internal regulations only, but principles, ideas, and manners, suffered a revolution, as great as the late events have occasioned. The change from gloom to gaiety, from superstition to gallantry, may be easily conceived: it is necessary to point out only the influence of the æra on the manners of the French for many subsequent years. The gallantry of manners introduced by Louis was dignified by decorum and propriety: the regent, with a brilliant genius and amiable disposition, detested hypocrisy, and considered even the concealments, which decency demands, as the remains of the old system. Louis respected his own authority in hiding or excusing the faults of his ministers: the regent enjoyed their errors, and exposed them, seeming frequently to keep them in their places, to add to the sport occasioned by their misconduct. In adorning the infamous Dubois with all the dignities of church and state, he undermined the respect for civil and ecclesi-

ecclesiastical authority, and prepared the fall of despotism by weakening its foundation, merely to add to his amusements. With all his great and amiable qualities, the regent was so much attached to Dubois, that he was supposed in that æra to be enchanted. The spell must indeed be powerful, which could in this way deprive the nation of the advantages of such extensive talents, a genius so enlarged, and a spirit so active. Even at that period, the regent is said to have wished to establish public liberty. He hated the French government, and loved that of England, where every man is governed and judged by the law: he quoted, on this occasion, the names of many princes, who, having been the slaves of authority, become its victims; and mentioned with approbation the prior of Vendôme stealing two mistresses from Charles II. without his being able to punish him, except by requesting Louis to recall him. He certainly wished to convoke the states-general, and was with difficulty dissuaded from it by the infamous Dubois, whose memoir on this subject, a model of impudence, was published in France about two years since. The regent too often supported the cause of the people against his ministers; and, on the evening previous to the bankruptcy of Law, he rejected with disdain the proposal of quelling the tumult by force. He declared, that if he had been born a commoner, he would have defended the French against the oppressions of government: in his present situation, in case of a revolt, he would lead the people, in opposition to the ministry, if he was required to do it, in defence of the king. All these good dispositions were rendered useless by his blameable good nature; and the duchess of Orleans, his mother, ingeniously alluded to it, in a little masque, where she introduces several benevolent fairies endowing her son with different virtues; while the last fairy, who is a malignant one, destroys the whole, by adding easiness of disposition, a softer word for weakness. Yet was it easiness or weakness which made him the slave of Dubois, who obtained the archbishoprick of Cambray, and insisted, through the influence of his mistress, madame Parabere, that the regent should attend his first appearance. Was it easiness or weakness which led him to parliament to register an edict, ordering enquiries against the financiers, when he could say to Nancre, captain of the Swiss guards, Nancre, what do you think of the ministers, who make me a persecutor? He was truly a persecutor in more senses than this; for, with the most perfect contempt for every religious quarrel, his minister Argenson filled the prisons with Jansenists, and even added to the Bicêtre 300 new cells for the Jansenists of the commonalty. Dubois, at first a Jansenist,

found it necessary to persecute them to obtain the cardinal's hat, which he was in pursuit of. The regent was greatly hurt by the conduct of his daughter, the abbess of Chelles. She became a Jansenist, by having had a director of that party; and, having much genius and application, she soon became an able disputant. When it was necessary to persecute this sect, the cardinal de Bissy was sent to convert the sisters of the abbey; and the abbess, disguised as a sister, disputed with and confounded the cardinal. He was angry, and threatened to punish her, when she discovered herself, and obliged him to make a proper apology, and to own himself confuted.

The various interests, the springs of the different intrigues of this period, which the editor endeavours to explain from the marshal's papers, would detain us too long. We shall confine ourselves to the duke de Richelieu, and to the manners of the æra, which, in their progressive refinement, were polished to conceal infamy, corruption, and intrigue.—One of the most curious societies of that æra, which the regent supported, and suffered himself to be influenced by, we may call in English, 'the Wheels.' They explained the term, by saying that, for him, they would suffer the punishment of the wheel. He more openly and properly explained it, by 'persons fit only to be broken on the wheel.' The influence of this infamous set removed from the ministry the laborious and respectable duke de Noailles, whose only fault was that he gave no dinners. Many of the society were young men of spirit and pleasantry, particularly the young count of Broglie, and their chief Nocè, whom the prince publicly called brother-in-law, because they had the same mistress. The marquis de Canillac was a 'wheel,' and he publicly reproached Law for taking away his system: 'I draw bills and do not pay them, says he: you do the same: why do you infringe on my trade?' He mixed some appearance of personal decency, with his complaisance for the regent. In this society, the duke de Richelieu passed a great part of his life, taking occasionally from the regent an actress or a lady of the court, for the terms were almost synonymous, since they constantly lived together. Duels would sometimes occur; one of which, between the count de Gacè and the duke de Richelieu was the means of his visiting, a second time, the Bastille, after having been dangerously wounded. He was long ill in his confinement, but comforted by the visits of madame de Charolois, accompanied by the princess de Conti, who bribed his gaolers to procure admission by night. When in the Bastille a third time, for entering into the conspiracy of Cellamere, as it was styled, he was visited by mademoiselle de Charolois, accom-
panied

panied by mademoiselle de Valois, daughter of the regent. These two princesses, though violently enraged at discovering they were rivals, joined in saving their lover; and the former offered to resign him, if the latter could mitigate her father's anger. This contest of generosity was afterwards the subject of a tragedy called *Ines*; but the situations of the drama were less complicated than those of real life; for, strange to tell, the father of mademoiselle de Valois was her lover! She succeeded at last, and the duke was released to suffer the utmost virulence of language which the regent could bestow. The artful courtier apologised as well as he was able, and said to the prince, 'that the tendency of a Frenchman's heart was to attach itself to the descendants of his kings, rather than to their collateral relations; that France was sinking under the influence of unworthy ministers; that he was assured the states-general were to be soon summoned,' &c. The conclusion of the discourse is the most remarkable. 'But, said he, since patriotism is become a crime, since a blind submission to favourites and mistresses is the only road to honours, I swear that you shall find me, in future, a most obedient servant.'

This third imprisonment of the duke seems to have left in his mind the most lively resentment against the keeper of the seals, Argenson, formerly lieutenant of the police. This minister solicited the odious office of interrogating the prisoner, though their families were once nearly connected, and accomplished his task with the true spirit of his former office; an office which he first brought to the system of infamy which has since attended it, under the auspices of madame Maintenon. The conduct of this man is deservedly held up to the public indignation. It was first discovered in these volumes; and it is shrewdly remarked, 'that the duke probably thought it right, since the lieutenants of the police knew all our secrets, that we should also know theirs.'—The story of the Man in the Iron Mask appears also in these volumes; and it is now certain that he was a twin-brother of the king. The secret was obtained, at the particular request of the duke, by mademoiselle Vallois from her father, at a price too infamous to mention. She disclosed the whole to her lover, with the decent precaution only of writing in cypher.

After betraying secrets so important, it will not be supposed that the marshal will respect any other person. The gallant or the scandalous history of the times, the portraits of princesses, their adventures, as well as those of the ladies of the court, pass in detail before the reader. The hunter of anecdotes does not expect, and his expectations would not be gratified

tified if they were raised, exact dates. The epochs are fixed often in the following manner—‘About the time the princess loved M.’—‘It was at the time when Vaureal bishop of Rennes carried from me madame de Gontaut—and it was in the same year that he had the marchioness of Villars and madame la Marechale.’ In naming so many ladies, he designs to give an instructive lesson; but it is a lesson for posterity. ‘Princesses, he observes, like kings, ought to reflect that the courtiers, who adore them most fervently, allow themselves to hand down to posterity a picture of their failings.’ This idea afflicted the last moments of the regent. He chiefly feared that his licentious follies would be known; but his government was a madness only of another kind.

About this time the duke de Richelieu went on his embassy to Vienna, and he explains the secret intentions of this manœuvre. It is enough, however, in this place to sketch, after the original, the outline of the French manners, the strange mixture of licentiousness and folly, adorned often by the graces and the effusions of genius. His opportunities of obtaining political information were considerable. The favourite daughter of the regent, mademoiselle de Charolois, sister of the duke of Bourbon, and the marchioness de Prie his mistress, were the sources of intelligence. His portrait of the latter is not a favourable one. She disposed of every thing, and sold almost every thing. Intriguing, ingenious, and licentious, she governed the prince, and was herself governed in turn. Her misconduct deprived the duke of obtaining the throne for his sister mademoiselle Vermandois. When a wife was sought for Louis XV. this lady, equally beautiful, ingenious, and virtuous, educated at a distance from the general corruption, lived in a convent at Tours. She endeavoured to gain the attention of the young lady, by being introduced under a fictitious name; but mademoiselle Vermandois, either knowing her, or by accident, treated the marchioness’s character with so much asperity, that she became her greatest enemy, and wholly frustrated her expectations. The infamous conduct of the marchioness, in other respects, occasioned the duke’s removal from the ministry, and in his retirement, separated from this imprudent woman, he regained his natural goodness of heart, and was esteemed as he had been before blamed.

The part of the memoirs already published contains the first years of the ministry of cardinal Fleury. Our article has been already so extensive, and the facts are so connected, that we cannot easily convey an adequate idea of them. The portrait of the cardinal, the interior of the court, the first

first openings of the young king's mind, the quarrels of the ministry and the parliament, and the distress of the cardinal, in consequence of the zeal and the courage of two counsellors of parliament, the abbè *Pucelles* and *Meagni*, are particularly mentioned. The song which the latter event occasioned is ludicrous. The following words are supposed to be sung by the dames de la Halle :

Rendez nous *Pucelles*, oh guai
Rendez nous *Pucelles* !

Thirty silent, successive sessions were held, because the president pretended to the right of hindering the discussion of affairs, and the cardinal sent back the deputies to Versailles, with these remarkable words :— ' Let no one ever talk of business to the king.' His astonishment and surprise, when they went to carry their remonstrances to Marly, were most feelingly expressed. He exclaimed to the first president, Oh sir ! to Marly ! to Marly !—Good God !—and to speak to the king !—This period was called a fortunate one, though places, both ecclesiastical and civil, were disposed of by two men. One of these, the abbè Pollet, received in his parlour of St. Nicholas du Chardonnet, the solicitations of the whole court, and of ladies of the first quality, which, says the duke, did not surprise me, because I have seen them kiss the hand of Law, and even follow him to his dressing-room. The other was Barjac, valet de chambre to the cardinal. Barjac was a singular being, and would require a long separate description. He used to say familiarly, ' we have disposed of such a place to-day'—' Marshal Villars came to see us.'—Sometimes he spoke in his own name, without mentioning the cardinal. The greatest lords paid their court to him ; but, as he had sense and spirit, it must be properly conducted. He was among the valets what Tiberius was among the emperors. The flattery, to be acceptable, must be worthy of him ; the courtiers must be supple, according to his own plan, and the greatest lords were sometimes much embarrassed by this peculiarity. ' Luckily,' adds the duke, ' Barjac was an honest man.' It were, however, desirable, that the happiness of a great nation depended on something more solid than the honesty of the valet of a minister.

The work will be concluded in four other volumes, which we believe are not yet published : they will be of course more interesting as they come nearer the period of a revolution, which the duke seems to have foreseen by the numerous abuses which despotism has occasioned, and which must ultimately rouse or destroy a nation. The duke accuses the parliaments
of

of being, not the enemies, but the rivals of arbitrary power; of having retarded the explosion of a subjugated people, and of having fixed the seal to the criminal usurpation of the sacred rights of man. These phantoms were occasionally destroyed by the splendor of the throne, and sometimes contributed to fix the chains of despotism: without them the revolution would have been accomplished thirty years sooner.

In a judicious and spirited preliminary discourse, where the editor points out the rules to be followed in the composition of history, he suggests a remark, which the Memoirs strongly confirm, that academies are only additional powers of corruption in the hands of government. This blot they may now efface: a new path is opened to them, and, to pursue it with honour, they should be completely free. Perhaps the editor has been too copious in describing the nocturnal orgies of the regent, and the infamous conduct of Dubois. Such minute disgusting details are scarcely the province of history: they should be passed over in general terms; for ten lines of Tacitus, on such subjects, contain more satisfactory information than one hundred pages of Suetonius.

Hudibras : Poeme écrit dans le Temps des Troubles d'Angleterre ; et traduit en Vers François, avec des Remarques et des Figures. En 3 Vol. 12mo. Londres.

THE received opinion that works of genius cannot be translated from one language into another, without the loss of their particular energy, wit, or humour, has been the chief reason that a translation of the poem of Hudibras, such as would render the singularity of its composition intelligible to foreigners, has never been expected.

Voltaire, in one of his letters written from London, says, 'Je desespererois de vous faire connoître le poeme Anglois de Hudibras : c'est, de tous le livres que j'ai jamais lu, celui ou j'ai trouvé le plus d'esprit, mais c'est aussi le plus introduisibles . . . il faudroit à tout moment un commentaire, et la plaisanterie expliqué, cesseroit d'être plaisanterie.'

No wonder then that little enquiry has been made about whole translations of this inimitable book, while hardly a possibility could be entertained of a successful attempt, from the failure of several trials of versions into Latin, Dutch, and other languages.

Notwithstanding this confirmed opinion, a French close and literal translation was executed in France, in burlesque verse, conveying the pointed and eccentric wit of the original, and substituting equivalents, where the idea could not be delivered

in similar words. We were unacquainted with this translation; and a few of its detached parts were brought to light in our Review of a treatise called Principles of Translation, in the month of May last (pag. 295.) These have been so well relished, as to excite curiosity; and by the favour of an obliging correspondent, we have been enabled to give some account of this work, which we find really exists; though, 'after a diligent enquiry among the admirers of French literature, we had been able to discover no such version of this truly English poet.' It was published some years since; but the singularity of the book renders every apology needless.

The matter stands nevertheless in the fairest light for the translator; he has performed almost the whole, and made what may be called rather an imitation than a translation, throughout, equal to the selected parts above quoted. To his honour, and to the reader's surprise, be it known, that he was an English gentleman, who, going early to France for education, entered into the service of that country, and during a long residence made himself master of the French language; not only of the modern part, but of that used by their ancient poets, particularly those who wrote in the macaronic style, by which he acquired the ability and ease of rendering, in a more analogous manner, the conceits of our eccentric bard, which he perfectly understood, and therefore could justly reproduce in the language he had acquired.

John Towneley, esq. brother to the late Richard Towneley, of Townley in Lancashire, esq. was the gentleman who made this singular exertion; to which he was led, first by a particular liking for the poem, and then by an ardent desire of making its beauties intelligible to those men of letters he was connected with: he began by translating striking passages, which he read to them. As they pleased, he selected more; and frequently continuing this amusing exercise, he found he had nearly gone through the whole: he therefore set about linking the parts together, and in a short space of time finished the work; and at the desire of those who were become admirers of the book, he consented to the publication of his version, and gave it, for illustration, with necessary notes, to his friend the abbé Turberville Needham, then at Paris, and well known in the republic of letters, particularly in the line of natural history, who, following the plan traced by Mr. Z. Grey, extracted from his remarks what he found essential to render a number of allusive passages intelligible to foreigners. Beside these notes, which are not under the text, but collectively placed at the end of each volume, Mr. Needham has judiciously placed the English original opposite the French version;

version; and we can add that the latter, in a few instances, only exceeds the former.

Mr. Towneley, offering his performance to the public, has modestly said, in a short preface, that he does not presume to offer what Mr. Voltaire deemed impracticable, but a humble attempt to convey a good idea of his singularly witty original to foreigners, trusting it may tend to assist those who, with an insufficient knowledge of the English tongue, are desirous of a key to the difficult allusive parts of the work, which he has endeavoured to render in the plainest expressions, owning, that what is called *humour* cannot be transfused from one language into another, and that equivalents do but lamely convey it. Considering the letter of *Hudibras* to *Sidrophel*, as an episode, Mr. T. has not translated it, but recommended it to be attempted by some person equally fond of the subject, and induced by his endeavours to aspire with him to the *honour* of imparting Butler's lively fancies to foreign nations.

After a summary account of this particularly happy translation, it may not be unpleasing to those who cannot easily acquire a copy † of it, to give a few more specimens of the quaint sentences and allusions that make the work interesting, and have served as epigraphs to title-pages, and ludicrous allusions on a variety of subjects.

The character of *Hudibras*:

A wight he was, &c.—Part I. Canto i.

Son aspect étoit, trait pour trait,
D'un preux chevalier le portrait,
Dont le fier genoux de sa vie
Ne plia qu'à chevalerie;
Qui jamais qu'un coup n'endura
Que son epaule decora.
A bon droit la fleur de la clique
Soit errante, soit domestique:
Grand sur les banes, grand à cheval,
Sur tous deux de mérite égal,
Brilloient son cœur et sa cervelle
A juger, ou vuider querelle.

A squire he had, whose name was Ralph.—Part I. C. i.

Dans ces travaux ce chevalier
Étoit suivi d'un écuyer;
Ralph étoit son nom, quoi qu'en dise
Certain auteur qui, par méprise,

† Some copies, we are informed, are still to be had at Elmsley's.

Ou trouvant ce nom trop commun,
Le nommoit Ralpho ; c'est tout un ;
Il étoit tailleur de naissance,
Tout plein d'esprit & de vaillance.
La reine qui gagna jadis
Par la rognure un grand païs,
Par son testament en fit maitre
De l'ecuyer certain ancêtre.
C'est de lui que sont descendus
Ces chevaliers si bien connus,
Qui se battent jambes croisées
En se servant de courtes épées.

Invocation to the Muse.

Thou that with ale or viler liquors—Part i. Cant. 1.

Toi qui par biere, ou liqueur pire,
Chauffes le poete et l'inspires,
Et l'engages a se mêler,
Malgré Minerve, de rimer ;
Ce qui se voit en maint ouvrage
D'esprit moderne, et perfilage,
Tant admiré des ignorans
Ayant en tete, pour garans
D'un auteur la louange extrême
Qu'un ami fait, ou bien lui même.
Tu fais un rimeur d'une bête
Sans que sa sottise t'arrete ;
Tu fais traduire couramment,
Langues qu'on n'entend nullement.
Pour cette fois, muse, ma mie,
C'est la dernière de ma vie,
Inspire et donne moi le ton
Pour rimer, fut-ce sans raison.

Encounter with the Bear.

Crowdero march'd, expert and able——Part i. Cant. 2.

Crodero le menetrier
Marchoit fierement le premier,
En raclant un air de guinguette
Au lieu de tambour ou trompette,
Dont la musique, ou bien le bruit,
Met le guerrier en appetit,
Aigrissant sa valeur et rage
Comme à la biere fait l'orage.

Un

Un engin dont le bruit reveille,
 Il appuyoit deffous l'oreille,
 Juste à l'endroit où le bourreau
 Serre a ses amis le cordeau ;
 Car tout ministre debonnaire
 Pour un ami presse une affaire :
 Sa longue oreille se penchoit
 Sur les cordes, qu'elle sembloit
 Les affaisonner, je m'explique,
 Boyaux font boudins ou musique :
 Et c'est d'eux que vient surement
 Toute musique a corde ou vent,
 Sa barbe étoit longue & touffue ;
 Son archet y faisoit recrue,
 Car crin de queue il dedaignoit,
 Vu que son menton en donnoit ;
 Autour de Stafford, où vaillance
 Donne honneur, non la naissance,
 Ou le taureau nomme le roi
 Qui donne aux violons la loi ;
 Crodero vint, et disputa
 Cette couronne, mais tomba ;
 Et sa jambe qui fut cassée
 D'une de bois fut remplacée,
 Qui, quoique cadette, a le pas
 Sur l'autre, chez tous bons soldats,
 Et vraiment c'est avec justice,
 Etant le temoin du service.

Speech of Hudibras to the Mob.

What rage, O citizens ! what fury—Part i. Cant. 2.

Quelle demence vous transporte,
 O citoyens, quelle fureur
 Vous guide a cet excès d'horreur ?
 Quel *æstrum*, quelle frenesie,
 Vous pousse a cette barbarie ?
 Quel attrait ou charme puissant,
 Vous fait prodiguer votre sang, &c.
 Au nom du roi, du parlement,
 Je vous defens absolument
 De fomeneter ainsi des guerres
 Entre vos prochains & vos freres :
 Vite qu'on s'éloigne d'ici,
 Et que chacun aille chez lui :

Mais

Mais avant, je veux qu'on me rende
Le plus coupable de la bande,
Ce prophane menetrier,
Vrai tout feu de son metier;
Aussi son maudit instrument,
Dont il jouë illicitement.
Il faut que cela s'exécute,
Et si quelqu'un mêle dispute,
Je m'y prendrai d'autre façon,
Et de vous tous j'aurai raison.
Il dit et fit la semagrée
De vouloir tirer son épée.

Talgol's Reply.

But Talgol, who had long suppress'd.—Part i. Cant. 2.

Mais Talgol, qui depuis long tems
Retenoit sa rage en dedans,
Qui s'échauffoit comme braise
Qu'on renferme dans la fournaise,
Et dont la flamme veut sortir,
Ne pouvant plus se retenir,
Lui dit, O vermine empestée,
Pis que cette de chair latée !
O ! de justice l'excrement !
Et chevalier à l'avenant ;
A venir ici qui t'engage,
Avec ton vieux fer et bagage.
Que ton cheval de cuir et d'os
Sereinte à porter sur son dos ;
Qui t'a rendu si temeraire
De venir ici nous distraire ;
N'avois tu pas de quoi
Exercer ton chetif employ,
Et faire insolentes bravades,
Hors du danger des bastonades,
Au lieu de venir te mêler
De nos plaisirs et les troubler !
Tremble et retourne sur tes pas,
Autrement je n'en reponds pas.

Procession of the Smock.

—— at that an egg let fly—— Part ii. Cant. 2.

—— à cette parole

Un vent detaché par un drole,

APP. VOL. V. NEW ARR.

M m

Juste-

Justement dans l'oeil lui porta,
 Et se capant bientôt coula
 Le long de sa face jaunie :
 Sa barbe en fut toute farcie ;
 Mais comme elle étoit de couleur
 Ressemblante à cette liqueur,
 Cette disgrâce par la vue,
 En étoit bien moins apperçue :
 Cependant de l'autre coté,
 L'enfant sur les paniers monté,
 Lui lâcha puante bordée ;
 Puis sa culiere rechargée,
 A Ralpho son coup décocha,
 Et sur sa face le plaqua.
 Le chevalier prit l'épouvante,
 En sentant chose si puante ;
 Son sabre il tatoit pour tirer,
 Comme aussi faisoit l'ecuyer,
 Quand un cue de sa harquenée
 Un gars mit sa torche allumée ;
 Un autre à celle de Ralpho,
 Frappa les yeux de son flambeau ;
 Les bêtes à ruer se mirent,
 Et bientôt passage firent,
 Et se sauverent viteement,
 Crainte de pire evenement.

The Spot where Honour lies.

But Hudibras gave him a twitch.—Part ii. Cant. 3.

Mais Hudibras s'étant d'avance
 Mis en garde, para la lance,
 Et courant sur à lui soudain
 Arracha l'arme de sa main,
 Le jettant de son long par terre ;
 Et Whachum, de lâche maniere,
 Jetta la pincette, et s'en fuit ;
 Mais avant d'Hudibras reçut
 Un coup tres vif de sa rapiere,
 Placé sur l'endroit du derriere,
 Où philosophes ont pigé
 Que l'honneur d'un homme est loyé ;
 Car coup de pied dans cette place,
 A l'honneur est pire disgrâce,
 Qu'un coup de sabre tres sanglant,
 Qu'on auroit reçu par devant.

Battle

Battle with the Witches.

'Till fear that braver feats performs.—Part iii. Cant. i.

Tant que la frayeur, qui, par fois,
Fait faire de plus grands exploits
Que la valeur, le mit en place
Aux ennemis pour faire face,
Avec vitesse il s'y campa,
Et tout au mieux s'y retrancha,
De façon aussi formidable,
Qu'on peut être sous une table.
A peine fut il un moment
A garder son retranchement,
Qu'il entendit un grand tapage,
Comme de deroute et carnage :
Il en fut soudain allarmé,
Crut que le poste étoit forcé,
Que l'ennemi, à son entrée,
Passoit tout au fil de l'épée ;
Et détacha sens et raison
Pour faire charge d'espion,
Ce que plusieurs par ignorance
Nomment tomber en défaillance.
Déjà l'ennemi s'approchoit,
Et des deters s'emparoit,
Lors pour suivant jusqu'à deroute
Le chevalier de sa redoute
Fut tiré, mais par l'autre bout,
Et puis sur la tête et par tout
On lui donna mainte gourmade,
Et sans compter la bastonnade,
Que sur quartiers du chevalier
Ils appuyèrent sans quartier,
La charge long tems ils soutinrent,
Tant qu'enfin les sens lui revinrent.
Quand son bon sens fut revenu,
Un lutin mit son pied fourchu
Sur sa gorge, et tint ce langage,
Rempli de reproche et d'outrage :
" Mortel, qu'en nos mains a livré
" Ton mauvais genie irrité,
" Qui pour ton horrible parjure,
" A la foi ta sensible injure,
" Que tu voulois faire tomber
" Sur les saints, pour les en charger,

M m 2

" Nous

" Nous livre ta coupable engeance,
 " Pour punition et vengeance,
 " Sans autre moyen de pardon,
 " Qu'une franche confession ;
 " Car si tu ments, pour te confondre,
 " Sur toi grêle de coups va fondre," &c.

*Histoire de la pretendue Revolution de Pologne, avec un Examen
 de la Nouvelle Constitution. Par M. Miché. Paris. 1792.
 8vo. Sold in London by De Boffe.*

THE secret influence of party is surprising, and is apt to confound objects totally distinct, and to blend in one mass matters quite heterogeneous. What connexion could even imagination find between the revolutions of the Netherlands or of Poland and that of France? Yet the one was, during its short existence, and now the other is, opposed to that of France; and it is esteemed a criterion of party to approve or to condemn these revolutions, inasmuch, that an approbation of the Polish constitution is understood to imply enmity to the French renovation. When party prevails, truth and good sense fly. But no enlightened mind will permit its ideas to be so embroiled as, in considering the Polish constitution, even once to reflect that the French exists; far less to assimilate some small change from aristocracy towards hereditary and firm monarchy, with a constitution so republican as to approach the confines of anarchy. What comparison between a Sarmatic nation, just elapsing from barbarism, and yet wrapt in profound shades of ignorance, with perhaps the most enlightened nation in Europe? What comparison between a constitution which leaves the nation, the millions, in a state of *absolute* slavery, to be sold with the lands, or put to death by a thousand petty tyrants, and that which raises the millions from *ideal* slavery not only to the elevation of free men but to the supremacy of masters? Is there not reason to believe that the Polish revolution will have the fate of that of the Netherlands*, from the same identic cause, a want of generous prudence in the leaders, who ought to have considered that such events can only attain duration from the warm and even bigotted support of a whole people; whereas, in both cases, the millions are sacrificed to the hundreds? Yet, as friends to mankind, we wish success to the Polish revolution; as we would not object to the establishment even of despotic monarchy in that country, could it overturn that rooted aristocracy of barbarous nobles who are capable, even in this enlightened and benignant age, of treating their fellow-Christians as beasts of labour; and, could it consolidate the government of that ill-fated nation, raise it to

* Written in June.

its proper rank in Europe, and prevent its partition by public robbers, who call themselves christians and monarchs.

These reflections have been suggested by the present work, which presents much new and curious information; but, distorted by the democratic French telescope used by the author, who, from the want of extensive views, considers not the Polish revolution abstractedly in itself, or as connected with the history of nations and of man, but as an object of comparison with that of his country. Having thus cautioned the reader concerning the bias of this work, we shall give a brief sketch of its contents.

In his preface, M. Méhée censures the absurdity of those who extol the Polish revolution, in order to calumniate that of France, and it is surprising that the fate of the Flemish, formerly used for the same purpose, has not been a warning in this respect. M. Mallet du Pan, the editor of the French *Mercure*, is particularly attacked for his insinuations of this kind. From a note we learn that when the decree for the abolition of nobility passed, Montmorency regretted that he had not made the proposition; and that this order, thus prescribed by the first baron of Christendom, was defended by the son of a cobbler. Greater disinterestedness could hardly have been shewn upon both sides. Our author rightly informs M. Mallet, that if a writer in Poland inserted even a just remark against the diet, he would run the risque of a speedy assassination: but in France, as here, there are authors who live by writing against that liberty from which they derive their subsistence. Another note, p. 25, informs us that the abbé Piatoli, an Italian, who assisted De Lolme in his book on the constitution of England, is an intimate confidant of the Polish king; but his interference, narrated in the text, in order to procure from our author, then editor of a periodical work in Poland, a note from Dresden, confuting the assertion that the elector of Saxony would accept the throne, does him little honour. M. Méhée was induced by this, and by an expression of the king, who said that he had come to preach the doctrine of his country, to abandon the *Gazette de Warsovie*, and to return to France.

Our author commences his view of the Polish revolution at the celebrated journey of the empress of Russia, and her interviews with the German emperor and the king of Poland. The latter, in consequence, attempted to unite Poland with these two powers in their alliance against the Turks: but his arts were vain. The king said, in a numerous company, 'if the Turks again advance to Vienna, we must again go and repel them.' 'Sir,' said a brave Pole, but a bad courtier, 'if the Turks go to Vienna we must have recourse to Leopold.' So

our author: but for Leopold ought we not to read Joseph? The chief parties in Poland are the Russian and the Prussian: the king of Prussia interfered; and the diet refused to join in the war against the Turks. Nor could the Polish monarch himself much repine at this decision, considering the contempt with which he was treated by the Russian ambassador Stackelberg, who was, in fact, the regent of Poland: but the Poles deserved this indignity, says our author, for they had borne it for twenty-five years. During the last war with Turkey, the commencement of which was unprosperous, the Russian interest began to fail, and the Prussian became paramount. The king, there is reason to infer, is inclined to neither; but is a sincere patriot. Prussia too soon manifested her interested views concerning Dantzic and Thorn, and thus lost much of her influence: yet the enmity to the Russian tyranny was far more inveterate.

On the seventh of September 1789, the anniversary of the king's election, the marshal of the diet proposed that a deputation should be chosen to prepare a better system of administration. But from the opening of the diet in September 1788, to the epoch of the revolution in May 1791, the states were only occupied with the army, finances, and justice; and these objects nevertheless remain in the same disorder that they were.

From a note in p. 50, we learn that the Polish king is far from being pleased with the French revolution, and that he even termed the French, in open diet, a people of Anthropophagi. But we trust the royal prudence, and distrust the author's enmity.

The petition of the burgeses presented to the diet, introduces some remarks on the state of that order in Poland: which, by our author's account, is almost entirely restricted to the merchants of Warsaw and Cracow. In the other towns, but which hardly deserve that name, there are only found Jews, with a few Greek, Armenian, Italian, French, and German merchants. The latter only wish to make a fortune, and retire to their own countries. The liberty granted to the royal towns by the constitution, hence appears to be nugatory: the towns belonging to the nobles remain enslaved. In the diet twenty-four members are to represent all the burgeses of Poland; even those members are often nobles, and they are not permitted to debate, but only to propose in one speech the wishes of their constituents. Precious liberty of the new constitution! The Swedish government, regarded as despotic, is free compared with this. The state of the peasantry our author details, p. 71, *et seq.* These beings with two feet and two hands, and without feathers, are not regarded as men in Poland; never says our author, did I see one of them smile. They

They are slaves in mind and body ; are ignorant and stupid because they are trampled upon, and are trampled upon because they are ignorant and stupid. Life is in them a habit of vegetation : could they feel they would die.

In p. 75, M. Méhée begins a regular detail of the revolution, prepared by various arts ; and the only merit of which is, by strengthening the throne, to consolidate the government, and lend it more vigor. The secret was kept among three hundred persons for four months. Meanwhile all the victims of Russian tyranny were sedulously assembled at Warsaw. Peyssonnel's book, on the Danger of the political Balance of Europe, (ascribed to the late king of Sweden) was translated into Polish, and eagerly read. Ministers at foreign courts were ordered to send the most alarming intelligence : on the same day accounts were received from Petersburg, Vienna, and Berlin, that a new partition of Poland was determined. On the third of May the diet met in a great ferment ; the citizens were admitted, money was scattered among the populace, cannons were placed in the court of the castle. The alarming tidings were mentioned : a new constitution was necessary to save the state : the plan was presented by the king, read and carried by acclamation.

Before the diet, the king owed only 14 millions of livres ; he now owes 34 millions. In return for this expence he now has a great share of the legislative power, the supreme executive power, the command of the army, absolute inviolability, the *veto*, the disposal of places of honour, of civil and military favours, of ecclesiastic promotions. The Polish army even now exceeds not 30,000 ; the population of the country has much decreased of late ; the peasantry or slaves our author only estimates at eight millions.

The remainder of the work is chiefly miscellaneous. A large extract from the writings of king Stanislaus is given, exhibiting a faithful detail of the miseries of the Polish peasants. Among other important matters, the king observes the defect of population, and that near a quarter of the kingdom is uncultivated. A sketch of the present state of Poland next appears. Drinking and smoking form the chief amusement of the poor ; drinking and gambling of the rich. From p. 220 we learn that the peasantry are slaves, not only in Poland but in Pomerania, Western Prussia, Bohemia, Moravia, Galicia, and all the Russias, that is, among all Sarmatic nations.

The speech of count Zakrzewski on the 3d of May 1791, p. 237, *seq.* is no bad specimen of Polish eloquence. At the end are given some illustrations on the revenue of Poland : the total is 118,718,488 florins.

Contes et Poésies du C. Collier, Commandant-General des Croisades du Bas Rhine. Saverne. 2 Vols. 12mo. 4s. 6d. sewed. Paris. Sold at London by Stace, Haymarket. 1792.

THESE volumes, facetiously ascribed to cardinal Necklace, or de Rohan, have no small poetical merit, and the manner of La Fontaine is most successfully imitated.

In an advertisement we are informed that the various expeditions of a romantic life supply materials for a history of the pretended author; and that all the world knows his political talents, accustomed to the management of the most concealed transactions in France and in Germany.

With a great degree of the merit of La Fontaine, these tales and poems have also his chief defect, and frequently pass all the bounds of modesty. We mean not to leave human nature on the left hand, and to condemn a work of merit, because the author has preferred the improper examples of the Greek and Roman classics to the severe decency of modern times: but while the father may read this production with a smile, let him not leave it in the way of his children.

There are few specimens which we can venture upon; but the following appears as unexceptionable as any.

‘ La Colere de Brama,

‘ Conte.

‘ La loi sans doute est des plus sages
Qui, pour la paix de nos menages,
Declare pere d’un enfant
Le mari, fut il impuissant,
Sans cela combien de vacarmes,
De separations, d’allarmes,
Et de grabuges, pour un rien!
Sans beaucoup rever, on voit bien
Que le legislateur etoit un bon chretien,
N’en convenez vous pas mesdames?
Mais dans l’Inde, le grand Brama
Ne traite pas si bien les femmes,
Si ce qu’on m’ecrit de Banza
Bien exactement arriva.
Voici le fait, simple et sans glose;
Je ne garantis pas la chose.

‘ Ce Dieu voyant contre son gré
Le fils d’un visir reveré,
Nouvel Automedon, presser dans la carriere
Des courriers tout couverts d’ecume et de poussiere;
Ou le fils d’un brave Pacha,
En petite maison, par dela la barriere,

Folatre

Folâtrer après l'opéra,
 Au lieu de suivre la bannière,
 Que jadis son père illustra ;
 Des membres du divan suprême
 En calembours parler à leurs chiens,
 Et persiffler jusqu'à son culte même.
 Le Dieu pensa qu'il étoit tems
 De mettre fin à ce désordre extrême.

“ On ne voit point, disoit-il à Vistnou,
 Aux hommes d'aujourd'hui les vertus de leurs pères.
 Ils me feroient, ma foi, devenir fou.
 Un mouton ne naît point d'un loup.
 La faute par hasard viendroit-elle des mères ? ”

“ Vistnou sourit à ce discours.
 Il avoit vu le monde, et ses métamorphoses
 L'ayant instruit des meilleurs tours
 Dont le sexe charmant fait couvrir ses amours,
 Par les effets il remontoit aux causes.

“ Puissant Brama, dit-il, suivant vos loix toujours
 Du père au fils les penchans se transmettent ;
 Mais quelque fois les dames se permettent—
 Se permettent ! Quoi donc ? Vistnou, que dites vous ?
 — Pour ménager la santé d'un époux,
 Ou vieux, ou valetudinaire,
 Ou lui donne un adjoint, plus jeune, et fait pour plaire,
 — Oh ! quelle horreur ! Quoi, le fils du Visir ?
 — Doit la naissance au cocher de Fatime.
 — Et celui du fier Zeangir ?
 — Au maître à chanter de Zulime.
 Ah ! c'en est trop, dit Brama furieux ;
 Je n'écoute plus rien que ma juste colère.
 Je vais faire éclater ma justice en ces lieux,
 Et par un grand exemple épouvanter la terre.
 Que chacun prenne ici la place de son père.”

“ Il dit et tout-à-coup, plus vite que l'éclair,
 Qu'on voit étinceler dans les plaines de l'air,
 Les volontés de Brama s'exécutent.
 Bostangi, Talapoin, Bonze, Pacha, Visir,
 Porteur d'eau, Mandarin, Iman, Dervis, Emir,
 Et cetera, tous ensemble permutent,
 Un irrésistible pouvoir
 Eleve l'un, abaisse l'autre :
 Le guerrier saisit l'encensoir,
 Le courtisan dans la fange se vautre :
 Et l'on prétend que dans Banza
 Quatre exceptés, tout le monde changea.

‘ Sexe charmant qu’ à Paris on adore,
 Qui même en nous trompant nous ravissez encore,
 Benissez du Tres-Haut la clemente bonté.
 En ces lieux vous pouvez en pleine liberté
 De vos epoux tromper la jaloufie,
 Le vrai Dieu ne fait pas pareille espieglerie.’

Histoire de la Noblesse Hereditaire, et Successive des Gaulois, des Francois, et des autres Peuples de l’ Europe, &c. Par M. l’ Abbé C. J. de Bevy. Tome I. 4to. Liege, 1791.

THE author of this prolix work informs us, in his preface, that his original intention was only to compose a preliminary discourse, to serve as an introduction to his Alphabetical and Chronological Dictionary of noble names; but at a time, in which the philosophical system of equality of *conditions* is revived, (we use the abbé’s inaccurate expressions,) and supported by the opinion of four writers, Du Bos, Henault, Velly, and Mably, who date the commencement of nobility in France, only in the eighth, or even in the tenth century, he has been induced to examine the subject upon a more extensive scale.

If the authors, says he, who deny the existence of nobility among the Franks, under pretence that the Salic and Ripuarian laws make no mention of that order, had observed that the Saxons, the Verini, the Frisii, the Burgundians, the Goths, the Visigoths, the Anglo-Saxons, certainly admitted it; and that the Francic monuments, which speak in every page of proceres, optimates, magnates, illustres, dux, comes, centenarius, decennarius, soldurii or vassalli, had no other terms to design their nobility; they might have allowed the existence of that rank, as sufficiently characterised by these expressions. The Capitularia distinguish the nobles from the people with sufficient exactness. It may be remarked, continues M. de Bevy, that of all the European nations, the English alone have preserved the primitive character of nobility, because the nobles of England have been wise enough to respect the rights of the people.

‘ The present revolution, which threatens all Europe, and the plan of which has been long philosophically combined upon the false maxims of the Albigeois, the Vandois, the Wiclefites, the Hussites, &c. &c. followed in part by Luther, and carried to a greater extent by Calvin, seems to have no view but the destruction of religion, and the annihilation of thrones and of the nobility. I have, therefore, thought proper to expose its falsehood, in illustrating the origin of ecclesiastical property, the rights of kings, the boundaries of the two powers, &c. On recapitulating the exploits of the knights, I have endeavoured

voured to discover the commencement of that title, so much desired by the nobles, and the causes of its fall.'

This paragraph sufficiently betrays the singular prejudices of the author, who, though a benedictine, might have been expected to shew greater liberality of thought in this (the eighteenth) century. The connexion between the French revolution, the work chiefly of philosophical deists, who view all religions with equal indifference, and Luther or Calvin, is rather an extraordinary position; but when we find the Albigeois, &c. also introduced, we must regard such ideas as those of a bigotted Catholic, who indulges in his gloomy cell his rancour against reason and liberty. M. de Bevy would have been far more strong, had he been less violent; and his work would have been more convincing, had it been more accurate and scientific, and less prolix.

In proceeding to the work itself, we shall begin with observing, that the author's manner is extremely void of precision, and betrays hasty composition; blemishes which are likewise often remarkable in his quotations, notes, and references. These faults are particularly unusual in the compositions of the benedictines of St. Maur, to which society M. de Bevy belongs, and which has been long distinguished by a succession of learned authors. The first chapter presents the various opinions concerning the antiquity of the Franks, and of their nobility. The silence of the Salic and Ripuarian laws concerning nobility, our author endeavours to account for, by observing that though the Franks and Ripuarii, or people inhabiting the banks of the Rhine, distinguished a noble in social order, yet they did not discriminate him in civil order: in the eyes of the law there was no difference between the nobleman and the *ingenuus* or freeman. In p. 9, our author produces the strong testimony of the learned M. de Valois, who, in knowledge of the antiquities of the middle ages, yields only to Du Cange; 'In the Salic law, there is no mention of nobles, not because among the Franks there were no nobles, nor persons honoured by distinctions, but because there was no order of nobles separate from the people. In the kingdom of the Franks, there was no body of nobility distinct from the people: all the Franks were only divided into two orders, the clergy, and the laics.'

We cannot follow the author minutely, in this large and ill-digested work, but shall extract the first sentence of the second chapter, as a specimen of his lax mode of writing. 'No one contradicts the origin of the Franks who came from Germany: and Germany, according to Cæsar, was formerly peopled by the Gauls.' For the latter singular assertion, a loose reference is thus made, (*Cæf. lib. de Bell. Gall.*) and M. de Bevy,

Bevy, who can easily prove that the Gauls had nobility, would thus argue that the Franks, as a people of Germany, and of course Gauls, had also nobility. But this mode of writing will not satisfy the common reader; and to one of any learning, must appear as ridiculous as the assertion upon which it is founded is false and erroneous. In quoting Tacitus, p. 23, our author again errs, and surely errs intentionally: the passage is from the *Germania*, 'Reges ex nobilitate, duces ex virtute sumunt,' which is facetiously interpreted, that the kings were chosen out of the nobility, and the generals from among the most brave. As we find no class of *virtus* in any author ancient or modern, though one of *nobilitas* occur in both æras, we must, from analogy and strict grammar, prefer the usual interpretation, 'they elect their kings from the nobility (or honoured antiquity) of their lineage, and the generals according to personal courage.'

Let not the reader imagine, that in exposing these mistakes, we mean a direct opposition to M. de Bevy's sentiments, that the Franks had a class of nobles, like all other nations. His arguments we shall presently state with brevity, as our plan prescribes: but may previously confess, that we remain sceptics concerning this curious and important subject, and are far from venturing upon any decision between M. de Bevy and his learned predecessors.

It is sufficiently clear from Tacitus, that nobility was not unknown to the ancient Germans; but this fact presents no satisfactory argument, that the Franks, a people formed out of various German nations, might not have particular institutions.

In examining the origin of the Franks, M. de Bevy throws considerable light on the Leti, or Gauls who occupied the eastern bank of the Upper Rhine, after Drusus had expelled the Germans from that region. This colony existed till the time of Dioclesian. In the opinion of able antiquaries, *terræ leticæ* imply vacant grounds: but this term seems derived from the substantive, and the etymology of the latter is not absolutely clear, though it appears to be the same with *liod* or liege-man. These Leti had perhaps a share in the Francic origins, but M. de Bevy assigns to them too important a place. After passing much unnecessary matter, we again find several particulars concerning the Leti in p. 92, *seq.* the author, however, allows that the three principal nations who constituted the Franks were the Salii, Chamavi, and Ripuarii.

In chapter vi. the order of nobility among the Gauls and Franks is particularly illustrated. The following chapter gives an account of the Ingenui or free-men, and the Leti, the two chief distinctions of the subjects; the slaves forming the third.

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The Leti now assume a character between that of freemen and of slaves. They were bound to the cultivation of certain lands under certain lords : if they left their possessions, they were liable to be followed and reclaimed : they, and their heirs, were bound to military service : a special permission alone could legalise their marriages, except among the subjects of the same lord. In short, they were the same with the Villani. M. de Bevy presents, on this part of his subject, a considerable fund of reading ; but when he proceeds, p. 137, to derive mortmain from *letus*, because *leth* in German signifies death, we are the more inclined to reject this idea, as he evidently misunderstands the quotation on which it is built : Lethardus, a word according to that quotation compounded from Latin and German, signifies *mors dura* ; but the Latin part of it is palpably *letum*, and the German *hard*.

The eighth chapter gives an account of the state of slaves among the Franks ; and the ninth, treats of the hereditary succession of the kings, and of their rights, from the time of Clovis to the present æra. In the latter chapter, the author successfully combats the republican principles of the abbé Mably ; yet we wish for more accuracy ; and wonder when we find the following passage, p. 163, ' Et quoniam lex consensu populi fit, et constitutione regis,' thus translated : ' but because the consent of the people is insufficient for the forming of laws, except the royal authority be thereto adjoined.' We deny not that the sense is implied, but reject the amplified strength of the supposed literal translation.

Chapter x. treats of the Antrustions, or those subjects specially devoted to the service of the prince. In the next chapter our author, at length, proceeds to the most embarrassed and curious part of his work, the existence of nobility, and of benefices or fiefs, under the first and second race of the French kings. His first sentence is bold : ' The abbé Dubos, the president Henault, the abbe de Mably, Montesquieu and Boulainvilliers, are mistaken, like all those who would establish systems against the evidence of contemporary authors.' This is easily said ! Let us examine a little the proofs and arguments of M. de Bevy. He admits that in the Salic and Ripuarian laws there is no mention of nobles : but he adds that, in the Capitularia, optimates, proceres, duces, comites, &c. are found. In a capitulary of Childebert, A. D. 595, the words, ' de qualunque conditione,' and ' cum nostris optimatibus,' appear. One of Charlemagne, A. D. 806. mentions ' comites, centenarii, et cæteri nobiles viri : ' and from other passages of the Capitularia of that monarch, it is incontestible that, in his time, there was a class of nobles, the fines upon which are estimated at double those upon the *ingenui* or freemen. Our author,

thor, who shews his judgment by enlarging upon trifles, and passing lightly over the most important objects of his work, is contented, in one vague paragraph, to refer to the old French historians, and the authors of the lives of saints, for further evidence, whereas, he ought to have produced the most important passages.

M. de Bevy proceeds, in chapter xii. to discuss the origin of benefices or fiefs, which he traces from the earliest appearance of the *Leti*, in the time of Augustus: and he observes, that the grants of lands by the emperors Maximian, Constantius Chlorus, Constantine, Valentinian, &c. differed very little from those issued by the kings of France of the first and second race. In fact, this original feudal system appears to be as ancient as conquest, and the natural consequent idea of a grant of lands on condition of military service. The great vassals of the crown, says M. de Bevy, were known under the two first races, by the names of dukes, comites, and patricii; the lesser vassals were termed leudes; the common fiefs were hereditary from the first.

We shall not enter into the prolix and confused account of the origin of ecclesiastical possessions, but may be permitted to make an extract from the close of the thirteenth chapter.

‘ While the clergy were permitted to acquire, they were also obliged to contribute more than the other two orders, to the charges of the state. In the year 1250, they sold estates and plate to assist in paying the ransom of St. Louis. In 1303, they contributed by the same means to the expences of the war; in 1359, to the ransom of John; in 1438, to the charges of the state. Under Francis I. they were burdened with the payment of seventy-two millions, for debts incurred by that monarch. This is the origin of the debt of the clergy, which has been always encreasing, by the loans which they have been forced to make for the necessities of the state. Under Henry III. and IV. and Louis XIII. XIV. XV. their possessions have been regarded as an infallible resource for the state; they were indeed the real possessions of the nation, as every family had a right to them, in bringing up children to the profession. But the prince and state are about to be deprived of them for ever, by the robbery of the philosophical system, against the wishes of the nation, expressed in all the instructions to the deputies; and the nation itself will be without resources; loaded with an immense debt, for which the possessions sold served as a mortgage, and with new taxes for the maintenance of worship, and for unforeseen misfortunes.’

The author proceeds, at great length, to unfold the history of the hierarchy, or what may be called ecclesiastic nobility. In p. 245 he observes, that Beda has mentioned the orna-

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ments of the bishops in his time, in the following order : 1. the mitre ; 2. the pastoral staff ; 3. the golden ring ; 4. the linen ephod ; 5. the linen robe ; 6. the belt ; 7. the handkerchief held in the left hand ; 8. the stole covering the neck and breast ; 9. the dalmaticum with wide sleeves, and two columns before and as many behind ; 10. the *chasuble* ; 11. the sandals. These ornaments, says M. de Bevy, were derived from the high priests of the Jews, and not from the Pagans, who themselves adopted them from the Jews, from whom the Egyptians, whose worship spread into Greece and Italy, received them. An opinion of singular inaccuracy and error !

We afterwards find some account of the origin and progress, and manner, of ennobling : of knighthood and military orders. Among those other gross errors, in p. 305, the institution of the order of the garter is ascribed to Richard I. A. D. 1191. In p. 313, our author assigns writers of romances to the *seventh*, and following centuries ; Talieffin and Merlin, who wrote histories of *Great-Britain*, are put at the head of this class. They were followed by Hunibaldus, and by the Frisons Halcon, Solcon Fortemain, Siward, John, a Frisic prince, and Adel Adeling another. Afterwards we find Gildas, who wrote the exploits of king Arthur ; Percival and Lancelot (authors) ; and Occo, a relation of Solcon. Let not the reader laugh at our ignorance, because we have gravely repeated this strange mass of error. Talieffin and Merlin were lyric poets : Hunibald belongs to the tenth century ; the Frisic writers are the dreams of Suffredus Petri ; Gildas never mentions Arthur ; Percival and Lancelot were fabulous heroes, not fabulous writers : Occo a non-existence. So gross a piece of ignorance in the year 1791, is indeed a prodigy—and from a benedictine of some learning ! Has our author never heard of the *Literary History of France* by his benedictine brethren ? he will there find dissertations on the origin of romances. (which at the utmost exceed not the tenth century in antiquity,) fraught with real and accurate learning.

After a quantity of trite matter concerning chivalry, M. de Bevy, in p. 355, gives us a singular morsel, being his plan for the institution of a modern order, upon the model of ancient knighthood ! This modern order, it is almost unnecessary to add, is incompatible with the present state of manners ; and if instituted and arranged in all its force, with M. de Bevy as its chaplain, would be completely defeated and annihilated by the enchanted sword of ridicule.

In p. 453, another strange instance of ignorance occurs in our author's confounding the Arabic with the Gothic architecture ; yet he must surely have seen prints of edifices in those
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disfimilar modes. In p. 458, Wicklef's appearance is assigned to the year 1324, not by an error of the press, but in a series of events! Never did we meet with any work so incongruous as the present: in some pages there is every appearance of learning; in many, errors puerile beyond example, and an ignorance dark as night.

The twenty-fifth, and last chapter, is one of the most curious in the work: it is intitled, of the revolution of the people against the sovereigns, the great, the clergy, religion, and the nobles. Our author displays all his spleen against the reformation, the Lutherans, the Calvinists, and every appearance of liberty and reason. In p. 523, he enters upon the origin and progress of the present revolution in France; and his singular optics sometimes distort, and sometimes illustrate. We shall give the reader some idea of his manner. After the death of Fleury, in 1743, many pamphlets against religion and the clergy began to be distributed in France; and Voltaire, the patriarch of the philosophers, seconded these efforts. A certain mark of the ruin of states, says our abbot, is the appearance of philosophy; and he quotes Roman history to prove this assertion: this Roman history happens to be that by Erasmus, which we never saw nor heard of. The suppression of the jesuits in 1762 was another cause of the revolution, for d'Alembert became the chief institutor of education in France. On the succession of Louis XVI. Turgot and Malesherbes, two philosophers, unhappily got into the ministry: soon after a Calvinist minister appeared. Necker plunged France into the American war, in order to promote this revolution. Mesmer, the magnetic doctor, contributed, as did Cagliostro, by the institution of societies, clubs, &c. The archbishop of Toulouse was so weak as to grant liberty of conscience to the Calvinists: but the latter ministry of Necker completed the design. The national assembly was composed of two factions; the most numerous desired to retain the monarchical form of government, but to limit it much, and assume the power; Mirabeau led this party. The other was republican, at the head of which was Necker; but the visible chiefs were Barnave, Rabaut de St. Etienne, Bouche, &c. Till November 1790, this party seemed attached to the other. Necker is accused of ruining the royal treasury, in corrupting the troops. The Jacobin club was instituted after the imprisonment of the king in the Thuilleries. Mirabeau, an enemy to republicanism, quarrels with that club in March 1791, threatens to expose their designs, dies four days after, 'saying that he was poisoned,' &c. Such is the outline of our author's account, which we pretend not to authenticate.

Gonzalve de Cordove; ou, Grenade Reconquise. Par M. de Florian, de l'Academie Françoise, &c. 2 Vol. Didot. Paris.

WORKS of this kind often displease the scientific critic, because it is not easy to assign them their proper rank in the scale of composition. A prosaic work, they will not style a poem, and the imposing air, as well as the heroic language of the epopeia, inconsistent with simple narrative and an appeal to the heart, prevents them from ranking with romances. This is, in reality, a narrative partly historical and partly fabulous, related in poetical prose. But the arguments against this mode of writing are numerous. Poetry raises the imagination to the marvellous, and hurries sober reason away in obedience to the fancy. The author too, who aims at epic honours in prose, must always occasion disadvantageous comparisons, by recalling the attempts of the more ancient epic poets. If the example of Telemachus be urged, the critic will probably reply, that it was a lucky attempt, which we may still admire, but which it would be dangerous to imitate. Besides, that Fenelon has united, in his work, the most beautiful passages of Homer, Virgil, and Sophocles, which he has rendered familiar to the unlearned reader, and adorned with the magic of his language, and the peculiar charms of antiquity.

The plan of *Gonzalva* is regular, the principal action well regulated, and the hero is interesting as a warrior, as a friend, and as a lover. M. Florian has been equally successful in arranging the episodes, which do not obscure the principal figure, and suspend, without retarding, the action. The dangers of *Gonzalva* and *Zulema* increase, till the catastrophe, which is conducted with skill and propriety, arrives. On the whole, we do not think that M. Florian has forfeited the character which he has already acquired by his former works, in this attempt; though he treads on grounds which are disadvantageous. At the request of some of our correspondents, we shall give a more particular account of this work, than we intended, when we glanced at it in our *Occasional Retrospect of Foreign Literature*, p. 339.

Gonzalva, the hero of Spain, is in love with *Zulema*, the daughter of *Muley-Hassan*, the father of *Boabdil*, king of *Grenada*. This city is besieged by *Ferdinand* and *Isabella*; and *Gonzalva*, in an attack, penetrates, a little unaccountably, to the internal parts of the city, which is represented as strongly fortified. Every thing yielded to his prowess, when he perceived *Zulema* in despair, imploring the protection of heaven, and the pity of the conqueror. Softened by her distress, he stops the carnage, and retires gently, carrying in the inmost recesses of his heart, the image of the princess. Some time af-

ter, by a series of events, sufficiently explained, he is enabled to deliver Zulema, whom an African prince, Alamar, attempted to carry off. Gonzalva, in tearing her from her ravishers, receives many wounds, which endanger his life; but the prince, whom he preserves, carries him to Malaga, a city under her authority, and lavishes on her unknown deliverer every care and attention. She thinks Gonzalva of the same nation, and the same religion with herself, as he was dressed in a Moorish habit; she is already, as may be expected, deeply in love with him, and relates all the events of her life: in this artless manner, the reader is informed of circumstances necessary to be known, previous to the commencement of the poem. Unfortunately, this mode is too much hackneyed, and the same as is employed in the excellent romance of Zaida, by madame de la Fayette, though that lady has rendered the situations much more interesting.

Some of the other events are also too common. If Boabdil, the king of Grenada, in love with Zoraida, compels her to marry him, or to see her lover Aben-hamet, die; if Gonzalva, urged by honour and duty, to fight the prince Almanzor, is kept back by the tears of Zulema, sister of the prince, and threatened with the loss of the sister, if he fights with the brother; if Zulema descends to the prison where Gonzalva is confined, and carries poison with her, that he may escape the ignominy of a public death, and she may die with him, we recollect the different situations in numerous romances and plays, particularly of the last century. In such circumstances, poetry must supply the place of invention, and give the bloom of novelty to what has been already 'hackneyed in the eyes of men.'

When M. Florian describes some new scenes, and escapes the comparison of the ancient poets, he is more successful. The following description of a bull-fight is excellent.—'In the middle of a plain, is a vast circus surrounded with seats rising above each other. It is there that the august queen, who so ably possesses the art of gaining the affections of her subjects by participating their diversions, invites her warriors to the entertainment so dear to every Spaniard. There the young chiefs, without a cuirass, armed only with a lance, in a silken dress, come on the fleetest courfers, to attack and conquer the savage bulls. The combatants on foot still more lightly dressed, with their hair in nets, hold in one hand a purple veil, and in the other a sharp lance. The alcaide proclaims the law, that no combatant should be assisted; the lance only, must be employed in the attack, and the veil in defence. The kings, surrounded by their courtiers, preside at these bloody games; and the whole army, occupying the immense amphitheatres, testifies by cries of joy, by transports of pleasure arising almost to intoxication,

toxication, its immoderate love for the warlike sports of their ancestors.

‘The signal is given, the barrier opened, and the bull darts into the middle of the circus; but, at the flourish of a thousand trumpets, at the shouts, at the sight of the spectators, he stops in a restless confusion. His nostrils smoke, his burning eye-balls glare around the amphitheatre: he seems to be equally agitated by astonishment and fury. In a moment, he darts on a cavalier, who wounds him, and escapes like lightning to the other side. The bull is irritated, pursues him closely, beats the ground with redoubled fury, and flies on the veil, which the combatant on foot opposes to him. The dexterous Spaniard, at the same instant, avoids him, fixes the flowing veil on his horns, and wounds him with a sharp arrow. Very soon, transfixing by all their weapons, pierced by the arrows, whose barbed points fix them in the wound, the animal bounds over the arena, vents the most horrible bellowings, runs with agitation round the circus, shakes the numerous shafts fixed in its neck, throws around him the broken pebbles, the shreds of the purple veil bathed in blood, copious streams of bloody froth and sinks, at last, exhausted by its efforts, by its fury, and its pains. It was in one of these combats, that the rash Cortez endeavoured to end a life destined for such great actions. Eager to signalise himself in the eyes of the beautiful Mendoza, who so long possessed his heart, Cortez on an Andalusian courser, wounded and escaped from a furious bull. Notwithstanding the impending danger, the young lover looks only to the beauty, who engaged all his attention, when he saw an orange flower, which had adorned her bosom, fall on the arena. He leaps from his horse, seizes and kisses it, while the bull turned, and aimed its blow on the imprudent cavalier. A cry from Mendoza turned it aside, and Cortez without quitting the flower, directed with a steady eye his lance against the shoulder of the animal, whom he threw, expiring on the sand.’

This narrative is lively and spirited, and the anecdote of Cortez, happily characterises the heroic gallantry of the Spanish cavaliers. But we cannot help adding, that it owes much of its interest to its novelty. The gallantry of the Spaniard was outdone perhaps by the Frenchman, who in a duel, had a rose, given him by his mistress, between his teeth. It dropped, and he continued the combat, while he picked it up. The action was more gallant because his mistress was not present.

M. Florian has introduced each of the ten books of Gonzalva by an introduction; but, in this imitation of Ariosto, as well as our own *Hudibras* and Spenser, he has not sufficiently attended to the difference of the manners, and of the subject. The poignancy of Ariosto’s prologues are owing to the pleasant,

delicate, lively, and familiar manner which the plan and nature of his poem allows him to adopt. Those of Spenser lead and introduce us to the speciosa miracula which the canto contains; and the little poignant introductions of Hudibras always partake so much of the fly farcastic humour of the author, that they are of themselves interesting. We cannot say as much of the common place, sententious morality, which the plan of this work requires, and which admits of so little variety, as to become tedious—‘The greatest and happiest of kings, he on whom victory and fortune have showered their blessings, he who collects round his throne, all the splendor, all the enjoyments of glory, wants that pure source of happiness, that most interesting feeling to an affectionate mind, the certainty of being beloved. The respect lavished on him, the praise that overwhelms him, even the fidelity displayed in his favour, look for recompense. It is not to him, it is to his situation that interest addresses her vows, and this single idea blasts the pleasures of his soul; a well founded distrust mixes with the most generous feelings of his heart. Unhappy in the power of being able to repay every obligation, he is constrained to think that he owes none.’

Yet we must suppose, that there are kings who have had friends; we are certain that there are those who have deserved them; but what we find most disagreeable is, that these common-place expressions should form the proem of a book, and that the author from their situation should have seemed to think that they deserved particular attention. The others are of the same kind, and scarcely in any respect more interesting. They should either have been suppressed, or executed differently. Indeed M. Florian seems to have felt the vacuity of these exordia, for he often endeavours to relieve it, by the polish of language. But, in these circumstances, he exchanges his usual simplicity for a language too studied, and sometimes affected. In the tenth book, for instance, where he compares the enjoyments of love and friendship, he observes—‘the tears of friendship are more gentle’—‘Love escapes from observation’—‘Friendship wishes to display itself to the world’—‘Friendship more delicate and more courageous fears not to reveal its pains and its pleasures.’ Sometimes these exordia are inapplicable. When Zulema believes that Gonzalva has killed her brother, and Gonzalva in confinement cannot explain the circumstances, the author says, in the exordium to the ninth canto, ‘of what consequence to the real lover are the praises, the homages, the respect of the whole world?’ He wants only the suffrage of her he loves: he wishes only for her esteem, since without it, he cannot deserve his own. Yet Zulema knew that honour and duty obliged Gonzalva to fight with

with her brother. She detests the combat, fears the event, but knows that it is inevitable. Where then is the reason, why he should lose her esteem?

We have observed, that some French critics object to the purity of this author's language, and we find some expressions that seem to countenance the charge; but on this subject it would be presumptuous to decide. We can point out, with more confidence, a few defects in taste, which M. Florian should have more carefully attended to. When he speaks of Gonzalva and Lara, for instance, he says, 'In their own eyes, they were estimable only for the virtues of those they loved.' If Lara was ever proud, it was in speaking of Gonzalva: if Gonzalva ceased to be modest, it was in recounting the exploits of Lara. Their most secret thoughts, were a weight above their strength, and they fought eagerly to be relieved from the burthen, by communicating them.' 'The Defil and his Dam—why it is affectation!'

Again: the author says of a wounded hero, 'his front covered with that paleness, the paint (fard) of glory and of heroes.' Zulema, urging Gonzalva to deliver herself and father from prison, tells him—'My heart shall not be thy recompence—I do not give it twice, but my hand shall repay the service you do my father.' It is an unpleasing task to dwell on these little inadvertencies; nor should we have noticed them, but that they will lessen the pleasure of the reader, who might think us inattentive, if we had not shortly adverted to them.

The historical abstract on the Moors we have already commended. It is methodical, well collected, and displays both judgment and knowledge: the whole is concise without being dry, in some parts extended with propriety, and written in the bold manly style of the best histories. On this, rather than on his poetical works, we could wish M. Florian to rest his fame.

La Flore des Insectophiles, précédée d'un Discours sur l'Utilité de l'Etude de l'Insectologie. Par J. Brez. Utrecht.

REAUMUR, in the first memoir of his work on insects, has wished for a flora of entomologists. 'Botanists, says he, give catalogues of plants which grow in environs of certain cities; but I wish that entomologists would give us catalogues of those insects nourished by each plant. Some trees, as the oak, the ash, and the willow, would afford long lists. They would inform us what animals we might expect to find on each vegetable; and, when they are once begun, they will be completed insensibly.' With respect to British plants, this has been in part done by Dr. Withering; but we have noticed the system before us as more complete and extensive than any

one that has preceded. M. Brez goes over the whole system of Linnæus, and points out, under each plant, the observations of naturalists, who have described it as the usual habitation of some particular species. The insects are named from the works of Linnæus, Fabricius, and Geoffroy: the numbers and the pages are accurately referred to, as well as the figures of Reaumur, which lead also to their history. The reader must undoubtedly be in some measure a botanist, to discover the habitations of insects; but to assist the less learned reader, the names of the plants, by which they are known to the farmers and gardeners, are added.

While the work was printing, the sheets were sent to M. Louis Bosc, whose knowledge of natural history is sufficiently understood. He returned the favour by communicating a similar work, which he had read before the Linnæan society at Paris in 1778, and allowed M. Brez to add his observations to the Flora now before us. These form a supplement, and contain twenty-four pages.

The Flora of M. Brez is preceded by a discourse on the utility of insects, and the study of their history. He considers them as relating to the œconomy of nature, domestic œconomy or the arts, and to philosophy. In the first view, insects, and particularly caterpillars, are useful as nourishment to birds and animals. Some afford a delicious treat to man, as lobsters, crabs, mites, &c. which differ little from others, that, if we could conquer our disgusts, might, he thinks, be equally delicious. Grasshoppers, for instance, are the delicacies of many nations of Africa; and those, who have by accident or fancy tasted the caterpillar, are said to have found the taste the same as that of the leaves or fruits on which they feed. 'If it were the fashion, he adds, to eat them, the number in our houses and gardens would be greatly lessened.'

Another advantage of insects is, that they free the earth from the remains of animals and vegetables. The termites destroy the trunks of trees fallen by age, or overthrown by hurricanes, and render the powder an useful manure. The sea worms consume the wood carried down by the rivers, and prevent it from hindering navigation, or occasioning, by the impediments it offers, fatal inundations. The larvæ of animal food devour the carcases of animals, and thus prevent the infection which would occasion a more general destruction. As every thing in nature is continually renewed, and thus enters the circle of common utility, so these destructive insects are devoured in their turn, and restored to the earth. If in their life time, they escape the beaks of insects, they after death furnish food for other insects, who are not themselves exempted from the common law.

With

With respect to domestic œconomy, we shall say nothing on the utility of bees : it is sufficiently known, and we shall only observe, with our author, that they might be rendered much more advantageous if the practice of killing them was abolished. How profitable would these fruitful insects be if we could divide their laborious production without destroying them ! It is easy to furnish them with food, as an equivalent for thirty pounds of honey, and three or four pounds of wax annually. The utility of the silk worm is well known, but M. Brez adds, that it is improperly called a worm, since it is in reality a caterpillar. Many other caterpillars produce silk, and may be multiplied for this purpose. The silk is a gummy substance, which the animal draws from the leaf which nourishes it, and which it spins to form its nest ; and the author is sanguine enough to suppose, that art may in time supply the labours of the worm, and extract the silk from the leaf, without its assistance. In the Memoirs of the Academy of Sciences for 1713, we find how Reaumur was enabled to make a skain of a substance so hard and brittle as glass.

The cochineal insect is a great object of commerce. M. Brez thinks, that it may be transplanted from Mexico to other countries, in carrying the peculiar plant which nourishes it (the cactus opuntia), or endeavouring to accustom it to other plants of the same family. He describes the female cochineal, which affords the colour resembling that of a bug. It fixes immoveably on the plant, and is even apparently insensible in the act of fecundation, in which the male, a more active insect furnished with wings, is the only agent. The female covers and hatches the egg, and the generation is repeated three times a year, furnishing three harvests. They are separated from the plant by a pair of nippers, put in baskets, and killed by immersing them in hot water.

If this insect is denied to colder climates, where the cactus cannot live, its place is supplied by others almost equally useful. The cochineal of Poland was very valuable before the discovery of Mexico, and it has been injudiciously neglected since that time ; it lives on a common plant, *scleranthus perennis* of Linnæus, and the insects require only to be collected. The author describes this little animal, as well as the cochineal of the oak, or the kermes, with other insects of similar properties.

This discourse, as well as the notes by which it is illustrated, is filled with curious remarks, and which render it very interesting. Among the wonders which this part of natural history affords, he has not forgotten the caterpillar of the ash, by M. Lyonnet. The whole system is full of wonders, and M. Bonnet has properly considered it as one of the best proofs

of infinite wisdom. What varied and complicated combinations in a body so minute! Could it be imagined that, in such an insect, there should be 4000 distinct muscles? Could nature be ever supposed to have so many resources as are explained in this curious work? What an inexhaustible source of reflections for a philosopher.

This Flora, which furnishes little occasion for extracts or remarks, is dedicated to M. M. Bonnet, Senebier, Berthaut van Berchem, and J. P. Goante; and these philosophers will probably receive M. Brez' work with pleasure, for he possesses every qualification to render science interesting, and we trust he will be encouraged to pursue an undertaking which he has commenced with such promising prospects.

Tabula Plantarum Fungosarum, &c. A Table of Fungous Plants, by J. J. Paulet, M. D. &c. 4to. Paris. Strasbourg.

THE origin of many beings is still enveloped in obscurity, and the eager curiosity of mortals endeavours, in vain, to lift the veil with which nature has covered the imperceptible links which connect her three kingdoms. Ancient philosophers, who thought their honour concerned in explaining every thing, invented the most idle dreams, and detailed them with the confidence which truth can alone inspire. The moderns, with the microscope in their hands, and the chemical apparatus near them, have more accurately arranged the subjects of natural history, and, supported by reason and experience, have established the characteristic distinctions of each class. Our author has been employed in this way thirty years, on the subject before us; and the 'Table' now published is the prospectus of his larger work, which will be divided into two parts, forming two volumes. The curiosity excited by this attempt, has induced us to give a short abstract of the present work.

The first volume is designed to contain the literary history of the cryptogamia, in a chronological order, comprehending the different writings which have appeared on the subject, the synonyms, and an exact description of the genera and species. The second will contain a particular method of distinguishing and arranging the mushrooms with precision. The various species are to be accurately characterised; and the author proposes to add, the result of a chemical analysis, their poisonous, their alimentary, and oeconomical qualities, the places where they grow, and the seasons when they appear. The last volume will consist wholly of plates: these will be 300 in number, and engraved from nature.

The

The whole family of mushrooms are deprived of leaves, of flowers, and the greater number of those organical parts, observed in other plants. Instead of flowers, we find some dust, scattered externally, or contained in their substance, which Linnæus, Micheli, Dillenius, Gleditsch, Hedwig, and our author suppose to be analogous to the fecundating pollen in other vegetables. The particular corpuscles also, visible in many of these plants, situated in the cavities and in certain parts, are considered as seed capable of reproducing the species. Mushrooms are, in general, membranous, cellular, spongy, tuberous, tubercular, scaly, verucous, bulbous, watery, viscous, pulpy, lamellated, foliaceous, fleshy, annular, beaded, tubular, or reticulated. Their surface is furrowed, hairy, filamentous, viscous, knobby, or polished. Others are composed of small smooth leaves. The form of these plants is simple, often rounded, and sometimes branched; and the extremities are occasionally adorned or armed with hairs or prickles.

Mushrooms are divided into four classes—1st. tabular; 2d. membranous; 3d. fasciated; 4th. globular. Each class is illustrated by a figure. The first class contains eight genera, the different agarics, the agaric mushroom, and the mushroom. The second class contains the nostoch, the morells, the phallus, &c. The third, the clavariæ; and the last the truffles and the lycoperdon.

The clavariæ have, at all periods, astonished observers. Mr. Muller has remarked that they explode in a very peculiar manner. If the hand is put, with caution, over a reddish, folded clavaria when mature, a slight vapour is found to rise from its surface, and escape into the air like smoke. Others scatter their grain with a very fine down, to which it is fixed. The carpobalus throws out balls, with a sound resembling that of a fillip with the fingers. The work is terminated with a table, comprising M. Paulet's method of arrangement, and he has distinguished by alchymical characters, whether the species of each family are esculent, hurtful, pernicious, of no effect, more or less dangerous. Our author seems peculiarly adapted for this study, by a sagacity and judgment, by an attention, diligence, and a minute spirit of observation, which seem to pervade every part of this little work; and it is perhaps designed for him to clear that chaos which Linnæus speaks of when treating of mushrooms, a chaos, in which it is almost impossible to distinguish species from varieties.

The soil, in which mushrooms are found, is various, and its contents most disgusting. The epicure will perhaps startle at hearing that his boasted delicacy rises from living bodies, from dead, and putrified bodies; from decaying leaves, fruit, roots, wood, bark, seeds, bread, milk, cheese, bones, meal, wine, urine,

urine, vinegar, meat, jelly, excrement, tan, rotten ropes, the boiled and fermented juices of vegetables. Some are found in vaults, sewers, caverns, clefts of rocks, in forests and in deserts, on the trunks of large trees, on the young shoots of shrubs, and on the roots of plants, particularly the chicoreum and consolida major. We see them also in cisterns, by the sides of wells, ditches, and springs: even stones will sometimes produce them, and to carry their spontaneity so far as it can go, they sometimes grow on each other. If any one reproaches M. Paulet, with wasting so much time on such minute objects, he may reply in the terms of the German naturalist. 'Let us not affect the disdain of those who cultivate the most sublime sciences, nor the injustice of others, who despise the enquirers after minute objects. It has employed the genius of superior minds, and, in illustrating the greatest difficulties, new light is thrown on the series of created beings. All the productions of nature are great and beautiful: they display the wisdom of the Almighty. An ignorant man cannot understand them; a stupid man cannot see them.'

Constitution du Corps Helvetique, Extrait du Guide Voyageur, en Suisse. Paris. Buisson.

THE Swiss have been for a long time important objects of the politician's attention. Insulated among their almost inaccessible mountains, they were the first to assert their liberty, and, for a time, the most successful in maintaining it. If, from the manners of the æra, the gradual incroachments which the weight of superior talents and greater property will occasion, the constitution of some of the cantons are too much of the aristocratic kind, allowance must be made on different accounts, and the Swiss will be forgiven for not having attained perfection, when political refinements have succeeded so ill. The 'Guide Voyageur en Suisse,' a work of considerable ability, therefore, claims peculiarly our attention at this time.

This singular people, if traced in the page of History, will be found always remarkable in their conduct. Julius Cæsar gives a distinct account of their attempting to migrate, in consequence of too great an increase of numbers, and of his conquests over them, when he united Switzerland to Celtic Gaul. In the divisions of the empire of the west, by the Barbarians, Switzerland became a part of Burgundy, but Burgundy itself, in the twelfth century, was divided, and some of the cities of Switzerland came under the imperial dominion. Frederic Barbarossa gave other Swiss cities to the counts of Hapsburg, from whom the house of Austria derives

its origin, and the failure of the line of the duke de Zeringuen, added to the power and dominion of the house of Hapsburg in Switzerland. The schism, that divided the empire under Otho and Frederic, and the consequent miseries of the common people, occasioned the first alliance of Zurich, Ury and Schwitz. Other cities followed their example; but their union was not strong enough to preserve them from the oppression of the lords, so that the greater number of the Cantons put themselves under the protection of Rodolph of Hapsbourg, reserving their rights and franchises. The son of Rodolph became their oppressor, and wishing to establish a principality, in favour of his son, appointed Grissler to the government of Ury, and Landerberg to that of Schwitz and Underwald: they were directed to subjugate these three cantons by corruption or by force, and their oppressions occasioned the famous league of Melchtal, Stauffacher and Furst. The event of the deliverance of the Swiss nation is well known, but it ought to be recorded, that the offending governors were conducted to the frontiers, and released after having taken an oath that they would never return to the country.

The ancient Swiss were a nomadic race, and fed flocks at a time when agriculture was almost unknown. Their vast forests are now destroyed, and culture employs their attention, and the increase of their numbers have made other arts necessary. The simplicity of manners of the ancient Swiss contributed to this increase, for where food is easily procured, matrimony will be common. The severe and frugal life of these mountaineers made them robust and hardy. Bread was one of their superfluities, for milk and its different preparations was their chief food. Hospitality was scarcely a virtue, since they saw few, and the expence of their visitors was inconsiderable. Prejudice and superstition were common, as they had little opportunity of correcting or confuting what their ancestors had told them. An attachment to their country was always the characteristic of the Swiss, and the freedom that prevailed there, made every kind of yoke an insupportable burthen. From hence arose their union, and from the very numerous population, what may appear to be contradictory to their love of freedom, the engagement in the service of foreign powers; but the Swiss eagerly returns home, and looks to the hours of service as the price which he pays for enjoyment in his old age at the feet of his native mountains. In these secluded retreats the refinements of the rest of Europe scarcely penetrate, and the Swiss seem to feel that the removal of every prejudice and abuse is an attack on liberty. At present, they are in an intermediate state between modern civilization and ancient simplicity, but they lean rather to the latter.

latter. Their constitutions, with the little variations that we have noticed, are nearly as they were first established.

The inhabitants of the smaller cantons, and those of the valleys, preserve their ancient manners, and lived chiefly on milk and its preparations. The bread, which they baked once a year, served for their feasts, together with the meat of some young animals. Wine was only known as a means of preserving the lives of the sick and aged.

Marriages united families : they joined in preparing a cheese, on which were engraved the names of the newly-married pair, and this cheese served also for the marriage of the children. It was eaten when half a century old ; and as it was of a superior quality, was offered also to the guests they most respected. The custom is still preserved in the mountainous parts of the canton of Berne. The rich generally made provision for the whole year, and this mark of property is still, in some places, retained. The meals of the former year are offered to strangers, even when corrupted by their age. Inns have been erected within these fifty years, for before that time travellers lodged with the ministers or curates : foreign cloths have, since the same period, often superseded their own manufactures, and the different inroads of luxury have lessened the number of inhabitants. They cannot supply the artificial wants thus created, and the maintenance of a family requires too great an income. Offences and crimes, for the same reason, are more numerous : within these twenty years the smaller cantons had no executioner.

In the democratic cantons, inequality in fortune has been introduced by some fortunate adventurers, and it has been increased by the acquisition of lands in the pastoral cantons, and by the introduction of manufactures in those where they are admitted. In the canton of Appenzel, there are many persons of fortune, but all the inhabitants are happy, because they have retained their simplicity of taste and of manners. This change has introduced others. Formerly all the inhabitants, equal in their situation and their acquisitions, assembled in the middle of a meadow, nominated their chiefs, enacted laws, and regulated their political business. At present, the rich have a distinguished power : the poor are afraid to offend them, because they may lose their subsistence, which the rich afford, and others yield for different reasons, so that each comes to the assembly ready to oblige the more opulent inhabitants. The rich have often similar interests, and combine to support them, from whence arises a dangerous aristocracy, which has not the advantage of an aristocratical government, because, the power of these governors is not sufficient to enable them to consult the general happiness. Formerly a rich
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man had little influence. He was even suspected by the rest, and popular commotions sometimes sacrificed him to the general good. But bloody executions, a general proscription of every active and industrious person, were not sufficient to preserve the primitive equality, which constituted the happiness of the ancient Swiss. Exempt from inquietude, sure of existence, wanting only what their flocks furnished, sure that no tax could deprive them of their property, they were doubtless happy. They could only preserve this happiness by having barriers that were impenetrable to surrounding nations, and indeed the natural changes of mankind might at last have effected what has now been the result of circumstances. Democracy, in consequence of these several events, is in a great degree at an end. The semblance of liberty is substituted in place of the reality, for every man comes to the assembly under some bias. His vote is no longer uninfluenced.

The traces of the ancient manners are less common in the aristocratic cantons, for the inequality of conditions existed even at the period of the association which gave them birth. Some families of opulence, some nobles, too weak to resist their more powerful neighbours, united and reserved in their agreements, the authority they had over their vassals. As nations are more enlightened, the lot of the people is meliorated; but the vassals, in becoming subjects, have ceded the sovereignty to their former masters. The manners of these masters were of course contrasted with those of the people, and offered traces of luxury, while the rest retained their former simplicity. In some of the cantons, the government is entrusted to a council nominated by the citizens; in others, the council nominates itself, and every man, not in the executive council, is a subject. It is true, that the chance of being admitted into the same assembly compensates, in some degree, for this slight inconvenience.

Each canton offers some peculiarities in its plan of government. At Berne, every one sees, in the charges of the magistracy, resources against indigence, or a means of bettering his fortune. Every citizen aims at the post, but protections, birth, and other circumstances contribute to the advancement rather than that of talents or information. An inevitable consequence of this abuse was a general depravation in the manners of the young men. Instruction was considered as useless, since they were sure, without its assistance, of obtaining their ends. The first years of their life were employed in pleasure, and their pleasures were not of the kind which improve the understanding. The reserve of the women of fashion occasioned their attacking themselves to the healthy and robust girls of the country, and in their arms they neither added to
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their taste or their delicacy. When the period of engaging in public affairs arrived, they learned their task in haste, and executed it, according to the usual routine. In this way, errors, prejudices, and faults of government were continued, and a political system, once good, though it had long ceased to be so, underwent no alteration.

The young people of Berne at length begin to study. The society of strangers teaches them to blush at their own defects; many of them love the sciences, and dare to own it; but these young men have not reached the æra of business, or have not yet sufficient influence to counteract errors, or remove faults. At this moment, Berne offers antient laws and modern manners, insufficient regulations, and sumptuary edicts, which only turn the current of profusion into other channels.

The cantons of Zurich and Bâle are smaller than that of Berne. All the inhabitants of the capital cannot there find a resource in offices, and influence has less power, as the citizens have the greatest share in elections. In the cities, the men are employed; commerce flourishes; the arts and the sciences are cultivated with some success. At Berne, the taste for employment is less general, the sciences and the arts are less attended to. Yet these blots begin to disappear, and the public works, begun within the last century, have an air of taste and dignity. Commerce is confined to the indigent, for it incapacitates those who carry it on from executing offices, while at Zurich and Bâle, though it lessens the rank, yet, as all ranks are equally eligible to the magistracy, it is by no means despised. The cities of Fribourg and Lucerne are still less advanced: the inhabitants consist of the common people, and those of rank. The latter live chiefly in France, and import the vices and the follies of that kingdom, the former are ignorant and prejudiced, without a wish beyond their former state. These cantons are chiefly aristocratical, and, indeed, their government is almost an oligarchy.

The inhabitants of the aristocratic cantons, not born in the capitals, are subjects: and the great difference in their views and resources makes an equally striking difference in their manners. They are unassuming, ignorant, and contracted. In the cantons, where manufactures and commerce flourish in the capital, the other cities are less industrious, but industry is still less conspicuous in the smaller towns, where there is no commerce in the capital. In these, genius and talents are obscured; the mind languishes, or seeks for objects in foreign countries. Switzerland ought to remember, that the men of genius which she has furnished, have chiefly resided in other kingdoms, where a more ample scope is given to their exertions, and brighter rewards to their genius. In the

the secondary cities of Switzerland, municipal offices are the chief distinctions. The inhabitants eagerly seize them, because the sphere of their ideas is confined within their walls. They vegetate gloomily, with all the inconveniences of a moderate fortune, and feel not sufficient energy to augment it. A few privileged cities, where chance has fixed a little commerce, are the only exceptions.

Luxury has pervaded the principal towns, and rendered the fortunes still more contracted, in proportion as it has multiplied the wants. Foreign loans have been the means which they have adopted to increase the incomes as they countenance their idleness, and these drain the state of its money, at least of the money that ought to be better employed, contributing only to augment the apparent circulating specie. Population has of late, on these accounts, visibly decreased; and the number of ladies pining in hopeless celibacy, shew that the country is drained of its active young men. Agriculture and the arts equally suffer by their emigrations.

In the choice of foreign nations, where the industry of the Swiss can be advantageously employed, various reasons decide the emigrant. In his own country, his views are limited. Capitals must be created, manufactures established, before he could succeed. Before Switzerland was free, each city and each district had its separate and independent lord. From these, the people had gained some immunities; and, when the canton was formed, the commonalties were attracted by the offer of new privileges, and an inviolable respect for their liberty. After their conquests, they secured their new subjects by the same advantages, and these immunities, which the Swiss religiously respect, will impede commerce. To carry on trade also with success, the different cantons should break the barriers which separate them, and they should become, instead of different provinces, states of the same country. There should be also an uniformity of weights, measures and coin, the taxes should be confined to the frontiers, and no duties claimed on the passage from one state to another. In short, the exportation of manufactures should be encouraged instead of being confined.

The Swiss have been always a martial people, in consequence of those continued wars to which they owed their liberty. In these, their knowledge of the country gave them advantages of which they profited considerably. The battles of Morgarten, of Saint James, of Noefels, of Lempach, where they destroyed armies much more numerous than their own, have established their reputation. They were preferred in foreign services on account of their strength, which was then an advantage, their habit of bearing fatigues, their bravery, and the
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simplicity of their diet and manners. Well informed people thought them extraordinary soldiers, the common people, supernatural beings. They were profusely paid, and their bravery soon became venal. It went at last so far, that the cantons were obliged to repress the eagerness, but the military taste continued: veterans inspired their children with the love of military glory, and the inclination is still equally strong. At present kings treat with the cantons, and the soldiers may be considered as less venal, if some of the children did not receive, even from their births, the pay of France. The late events, however, have decidedly checked this kind of slavery.

Different inconveniencies have followed these engagements in foreign service. They encourage emigration, and the greater number never return. Those who do return have, perhaps, passed their youth in the indolence of garrison-service, have lost their habits of industry, and changed for their simplicity of manners a taste for dissipation. Their bodies are enervated, and their children neither numerous nor strong. No force is employed in recruiting, but tricks are tolerated, and the peasant, whom gold has seduced, who has followed the infatuation of the moment, cannot retreat. While Switzerland is a free country, the recruits should certainly be allowed a few days for their determination.

The same causes, which have led the Swiss into foreign service, have occasioned the raising of a militia, armed advantageously, for a period when strength of body, personal bravery, and the love of their country added to the power of armies. At that time the strong able soldier bore arms which would have terrified the weak and timid. At this time, when the precision of evolutions is requisite in a soldier, practice is of more service than intrepidity, and militia cannot be properly trained but at the expence of considerable and valuable time.

Every year, for three or four months, the militia are exercised on each Sunday, and they are reviewed three days. The expence is not great; but every soldier must procure his own uniform and arms. Without complete accoutrements he cannot be married; and, as the sum for the meanest soldier amounts to five guineas, marriages are often delayed on this account. The supposed utility of the Swiss militia, in time of war, is in opposing the first attacks of the enemy, giving time to recal the regiments in foreign service, and to form new bodies of veterans. Militia too, it is supposed, would sacrifice every thing for their country. Those who are happy, would undoubtedly exert their powers in its favour, but those who are preparing to quit their country, or are just returning

to it, after a long absence, are not equally enthusiasts. Yet of such, two-thirds of the militia are composed, and even these are regretting the loss of time, and being obliged to leave their business. During the troubles at Geneva, the militia were impatient before two months had elapsed, and seemed more willing to change their masters than to quit their employments.

It has been questioned whether the troops of Switzerland could oppose the armies of their neighbours. Switzerland certainly owes its present liberty to treaties, and to the jealousy of the surrounding powers. If the cantons were to oppose militia to regular troops, they would soon find cause to lament the discontent of manufacturers and labourers. In reality, militia were first established in circumstances when they could be advantageously employed. Every thing is now changed, and they continue at an æra, when they are a load on the government that pays them, injurious to the morals of the people, by introducing a taste for dissipation; to commerce, by inspiring a love of arms, without being of service to their country or each other.

(To be continued.)

Annales de Chimie. (Concluded from Vol. IV. New Arrangement, p. 513.)

THE first memoir in this last volume is by M. Fourcroy, 'on the cultivation of the clove tree in the islands of Bourbon and Cayenne; on the preparation of the cloves in these islands, and on the comparison of the spice with that of the Moluccas.' It is well known, that the French have, for some years, been conveying the spices from the eastern islands of the Indian ocean to their own settlements. The first account of these attempts was given by the abbé Tessier in the *Journal de Physique* for 1779, though the merit of the first design is due to M. Poivre, who had the plan in contemplation in 1754, and directed three successive voyages to be made in 1768, 1769, and 1771. The history of the progress of the different enterprising conductors of the scheme, is related at some length. In the Isle of France, the clove tree is covered with buds in the month of January; the flowers fade only after some time, and the berries which succeed are not ripe before December. The clove is gathered, when the flowers begin to wither. This spice is known to be the tubulated calyx; and, when first collected, the cloves are red, unctuous, and highly aromatic. At

the Moluccas they are gathered later, because the berries are sometimes found intermixed. It is supposed that the Dutch immerse them in boiling water, and expose them to smoke, to prevent their germinating; but this method must certainly deprive them of a part of their aroma. Those, gathered in the Isle of France, were, at first, small; but the trees, like every other, will undoubtedly increase in size and vigour. Some cloves have since been gathered, larger even than those of the Molucca islands.

The spice trees were transplanted to Cayenne in 1773, and there are now trees there fifteen years old, and twenty-five feet high. Cloves, however, have not been regularly imported above six years: the importation in 1787, amounted to 273 pounds, though in 1786 it amounted only to two pounds and a half. One tree afforded five pounds four ounces. Various preparations were tried: those simply dried in the sun were of the best quality, when examined in different ways, and the second rank was allotted to those dried in the shade without any preparation. Those smoked, and dried in the sun, came nearest to the two first classes, while those treated with warm water were most distant in point of excellence from them. Directions were therefore given to dry them without any other process, in the sun: and cloves treated in this way appeared fully equal to those of Amboyna.

In the Isle of Bourbon, 4,050 berries were first sown in 1786, and we have no very distinct account of the progress. The cloves were small, and it was found necessary to gather them before the flowers died away, as, in their weak state, all the aroma escaped soon after the separation of the petals. In the Isle of Bourbon they found the smoke, to which it is said the Dutch expose the cloves, injure the aroma. When dried in the sun, the red colour begins to disappear, the surface becomes wrinkled, as if the clove was boiled in water; it assumes a clear brown, which soon passes to a deeper shade. On examining it then with care, the surface appears strewed with brilliant points, owing to resinous particles, or at least cellules filled with a thick essential oil. At this period, M. le Comte, the cultivator of cloves at Bourbon, covered them with a slight cloth, to preserve the red colour, but it is necessary to carry the drying a little farther, for the druggists seem to prefer a colour of a deeper hue. The clove loses $\frac{2}{3}$ of its weight in drying, which shows that it contains a large proportion of water and cloves, left in heaps after gathering, soon run into a fermenting state, which destroys their aroma. The spice from branches of the tree broken down by the wind, before the flower expands, have a very pleasing aroma, more delicate and
plea-

pleasant than in the future periods. A pound of cloves of the Island of Bourbon produced, on analysis, 16 pints of water, 2 ounces and 2 drachms of essential oil: those of the Moluccas produced 2 ounces 1 drachm and 24 grains of oil, of a less clear colour, a little heavier, and not so delicate and pleasant a smell as the French oil.

‘An account of the twenty-fifth Number * of the New Encyclopedie, containing the second part of the second volume of ‘Chemistry’ is subjoined. This work is composed of chemistry, metallurgy, and pharmacy, the respective works of M. M. Morveau, Du Hamel, and Chaussier. The volume, in a chemical view, may be divided into two periods, that written during M. Morveau’s stay at Dijon, when he floated between the phlogistic and antiphlogistic theories, and explained the phenomena in each way, and that written subsequent to his removal to Paris, when he became wholly antiphlogistic. This part contains only the articles from the word ‘acidifiable’ to ‘aimant astral.’ At the head of the second Part, which contains only the word ‘air,’ M. Morveau has explained the reasons of his apostacy, and of the alteration of his terms. Of the forty-eight words contained in the first Part, we have only an abstract, in this account, of the more important ones, viz. steel, adhesion, refining of metals, and affinity. These, as French terms, occur under the letter A; but, within our limits it will be impossible to follow this abstract closely. As the work, however, will reach few English readers, we shall subjoin some account of it from the volume before us.

The history of chemistry is written at length, with great extent of information, and the collection from authors of every age and every language is valuable: under each head, the history of what has been already done, is so copious and extensive, that even the best-informed chemist may derive material instruction from it. On the first subject, steel, (*acier*) our author mentions all the experiments that have been hitherto made, except those of M. M. Monge, Vandermonde, and Berthollet, which appeared subsequent to the publication of this part of the Encyclopedie. M. Morveau concludes, that steel, in its nature, resembles malleable iron, because the martial earth is more free from heterogenous substances; and, if not more perfectly, it is at least more completely metalised than cast iron, which contains a sensible quantity of plumbago; that steel differs more from cast, than from ductile iron, on account of the presence of this mephitic sulphur; that it differs little from the grey cast iron, except in containing this substance; while the white cast iron contains also earthy and other hete-

* In reality it is an account of the two Parts.

rogeneous particles, which can be separated from it by a second fusion in close vessels, avoiding agitation, but not requiring any addition. He supposes that the cast iron may become steel, merely by abstracting the excess of plumbago. Besides this difference, he thinks that steel may contain more heat, and that the qualities of steel depend on the just proportion of its principles. Subsequent experiments have shown that cast iron is a combination of iron, pure air, and charcoal; steel a combination of iron and charcoal; malleable iron, when good, contains no admixture. The differences in steel are found to depend on the proportion of charcoal, and the academicians add to the theories of Bergman and Morveau, that plumbago is a carbure of iron, a combination of iron and charcoal.

The article of adhesion and adherence is a very able and recondite one. Adhesion is defined to be a power, which really opposes a certain resistance to the separation of two bodies or two parts of a body; and adherence 'the faculty which must be known and estimated, before it produces its effect.' The two opinions on the cause of adhesion are, 1st. that of Bernoulli, &c. who attributed it to the pressure of the air. 2dly, that of Dr. Taylor, who considers it as a power to be determined by the weight necessary to be added in order to separate two surfaces. M. Morveau adheres to the latter opinion; and, from a variety of experiments, determines that the adhesion of bodies to liquids, is in the ratio of their affinity of dissolution; and in establishing this system, he adverts to some experiments of M. Achard, made with the same views, the result of which, in his hands, were very different from what the Prussian academician had found. M. du Tour has made some experiments to verify the opinion of Taylor; and he thought that the method pointed out by Taylor was only applicable, when solid bodies are not moistened by liquids. He thinks that there is an inequality in the results; that the pressure of the atmosphere has a sensible effect; and, that when the solid is moistened, it is not the cohesion of the solid to the liquid that is measured, but the cohesion also of the parts of the liquid. M. Morveau examines the reasons of Du Tour in these different objections. He investigates and explains the causes of the anomalies, which, when developed, show that the law of adhesion is general and constant; and points out the fallacy of the experiments, which seemed to prove, that the pressure of the atmosphere had some effect, as well as those which appear to confound the adhesions of the parts of the fluids to each other, with those of the fluid to the solid. He concludes, that the method of Taylor is exact; that the force which he measures is truly adhesion, independent of every pressure of the air; that it gives a vigorous and absolute value, while the solid is not moistened; and, even when

when the adherence of the fluid to the solid exceeds the coherence of the parts of the fluid, provided the latter is not very weak, the results of the experiment participate so much of the force of adhesion, that they may be considered as very near approximations to the value of this power; that these relations may be even determined with the fluids, which dissolve the solids, either by the application of surfaces, or the spontaneous immersion of cylinders in the manner of M. du Tour, who seems to have allowed too much for the repulsive action of the gas; that this power can only vary in the ratio of the points of contact, or in the aptitude of the figure of the elementary particles to augment or diminish the sum; lastly, that all the effects, proceeding from attraction, as they manifestly depend on the same causes which produce affinities, and seem to correspond sensibly with them, may enable us to compare, and express, in numbers, the relation of affinities.

In the article of 'refining' (affinage), after the usual history, M. de Morveau, whose object is the separation only of gold and silver, when combined with different bases, examines the methods of refining these metals by means of lead, tin, cobalt, arsenic, nickel, bismuth, zinc, antimony, nitre, and sulphur. Of all these methods, that by means of sulphur, well known to the ancients, is perhaps too much neglected at this time. It deserves the attention of chemists. The methods of refining, in the great way, are explained by M. du Hamel, who adds to his article a memoir, read to the Royal Academy of Sciences, on the separation of silver from copper, by means of lead. In this memoir, he presents at one view the advantageous operations employed in the different founderies in Germany, adding somewhat respecting the processes employed at Poul-laouen to cupel the lead which contains silver.

The article of affinity is a very copious and extensive one. M. Morveau reckons only five kinds of affinities; for all the decompositions, attributed to reciprocal affinity, he shows are to be reduced to double affinities. M. Morveau combats the different hypotheses of Ventzell, Fourcroy, Macquer, and Kirwan; and establishes six laws of affinity. 1. There is no chemical union, if one of the two bodies is not sufficiently fluid to enable its chemical affinity to overpower the affinity of contact. 2. Affinity only takes place between the very minute integrant parts of bodies. 3. We must not judge of the affinity of one body for another, by the affinity of these substances, when joined with another in excess. 4. The affinity of composition is only efficacious when it exceeds the affinity of aggregation. 5. Two or more bodies, which unite by

affinity of composition, form a body with new properties, distinct from those which each body had before the combination. 6. There is a degree of temperature, which makes the action of affinities slow or rapid; which represses, or renders it efficacious. These laws of affinities are subject to anomalies; of which M. Morveau explains the causes. The greater number of chemists think that the combination of different substances may be saturated in various proportions. They cite as examples the vegetable acids, the sulphureous and sulphuric acids. To this principle M. Morveau substitutes another, or rather explains the fact more accurately. Two or more substances, he observes, can have but one degree of saturation; but, when once saturated, the compound has an affinity for the remaining substance. M. Morveau has added tables of the proportions of real acid, water and alkali in the neutral salts, as fixed by different authors, which are far from agreeing with each other, and subjoins new experiments of his own.

The second Part of the volume we have said contains the article of air; but we can only mention the principal divisions; to give even an outline would form a very disproportioned part of an account of this volume. M. Morveau first gives a history of our knowledge of the nature of atmospheric air down to the year 1772. 2. A description of the apparatus necessary for the examination of permanent fluids, or such as do not liquify by the common temperature of the atmosphere. 3. The precautions necessary to obtain exact results. 4. The experiments made to discover the constituent parts of atmospheric air. 5. Its analysis. 6. Its chemical properties. 7. Its affinities. 8. The names of the philosophers who have most contributed to extend our knowledge of this subject. 9. The consequences that follow from the numerous facts, which form the whole of the article. With respect to the composition of water, M. Morveau has collected all that has been said in different works. 'If I were obliged, he adds, to be a party in this question, I would say that Macquer first observed water condensed after the combustion of the two gasses; that the first idea of the possibility of its composition belongs to Mr. Watt; but that it was a timid suggestion, which escaped from observation, till the same idea appeared in its full lustre in the writings of M. M. Lavoisier and Monge.' The opinions of the phlogistians are combated shortly and decisively. But it is a dying cause, and we shall not disturb its last moments.

The next memoir is on the calcareous phosphat, by M. M. Bertrand, Pelletier, and Louis Donadi. It is a mineral, brought from

from Spain, and contains the phosphoric acid in a very large proportion. The calcareous earth is more than half, and the phosphorated .034 of the whole. The muriatic and fluoric acids occur in a very small proportion in this mineral. Scheele admitted the muriatic in all minerals with a calcareous basis; but, to find the fluoric acid also, to consider that these two acids (the phosphoric and the fluoric) resemble each other, to reflect that we are wholly unacquainted with the radical of the latter, are sufficient considerations to induce chemists to enquire whether they may not be the same. Phosphorescents our author considers as not sufficient to furnish a distinct character: some calcareous spars, selenite, heavy and fluor spars have the same quality. But the artificial combination of the phosphoric acid and calcareous earth is not phosphorescent, nor is the phosphoric acid more peculiar to the animal than to the mineral kingdom. Yet, on comparing the different forms in which it occurs, it seems that in vegetable and animal processes, the combinations of phosphorus is secondary only.

The memoir, by M. Gazeran, which follows, is 'on the cast iron obtained by desulphurated coals, or coak' (cinders), and on its tenacity, compared with that of the iron melted by means of charcoal. The experiments on the tenacity of iron are curious, and they show that coak renders the iron more tough than charcoal, and the proportion of plumbago (carbure de fer), seems to increase the tenacity. But all coak is not equally useful, and this seems to depend on the nature of the coal, not on the degree to which it is deprived of its sulphur. In general, if the degree of tenacity of cast iron obtained from a particular mine, with the proportion of plumbago, which it usually contains, be known, the proportion necessary to give the required degree of tenacity to other iron may be ascertained, and this will be highly useful in the manufacture of cannon. Perhaps this system may be in a great degree exceptionable, for our author allows that the iron of Perigord, and from England, which makes the best cannon, has not the degree of resistance which the iron from Crewzot possesses. The specimens contained too very little plumbago, and were not of a grey colour. It is, on the whole, probable, that elasticity as well as resistance must be considered in estimating the goodness of iron for these purposes. The method of ascertaining the tenacity of iron in founderies, is by frequent trials; and, after all the theoretical attempts, this must be probably the last resort. For the particular experiments and calculations we must refer to the work.

We have already noticed M. Coulumb's different memoirs on electricity. The abstract of the sixth lies before us, and we shall give, as we have already done of the others, a general view only of the author's plan. M. Coulumb, in the fifth memoir, determined the manner in which the electric fluid distributed itself between two globes of different diameters, in contact with each other, and between three globes of the same diameter, equally in contact, and placed in the same line. In the present memoir he extends his experiments and his theory, and considers the distribution of the fluid between any given number of globes, whether they are all of equal diameters, or whether the first in the rank is larger than the rest. He afterwards resolves the same problem, with respect to a cylinder, whether the cylinder be alone, or in contact with a globe; whether it be different in its diameter or in the length of its axis.

The account of Dr. Priestley's new edition of his experiments on air, follows. It is now contained in three volumes, and the different experiments on the same subject, scattered in his former six volumes, are brought together. But this is not the place for an account of English works. We omitted to notice it, as it appeared to be only a new edition, with a different arrangement of the former volumes; and, when we now look at it, after some distance of time, we cannot find it sufficiently interesting to engage our attention.

M. Fourcroy's experiments on animal substances, made at the Lycæum, are too copious for this Appendix. We leave the account, however, so long delayed, with reluctance, and shall, we hope, be able to insert it before the publication of our next Appendix.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

DR. Retz's work, intituled *Le Guide des jeunes Gens, &c.* The Guide of young People of both Sexes, on their Entrance into the World, in Order to form the Judgment, the Heart, the Taste, and the Health, Paris, 2 vols. 18mo. deserves approbation. It is an important province to give precepts to youth, tending to render the body healthy and vigorous: this is the peculiar task of the physician who, moved by the degeneracy of youth and corruption of manners, that fertile source of weakness and disease, employs all the powers of his art to restore that precious portion of mankind to the rules of nature. Had Dr. Retz only proposed this object he would have deserved well of society. But he has gone further; he well perceived that the mind has its wants as well as the body, and that it was not less essential to give to the former just ideas of its duties, in order to form the heart, the judgment, and the taste. Hence he has united in this work the knowledge of a physician with the views of sound morality, and the principles of judicious learning. The whole is presented under different heads, or titles, arranged in alphabetical order, which however does not injure that of the materials, the connexion of which is preserved by means of references to the corresponding articles. We shall give a few extracts, beginning with our author's observations on eloquence.

‘ True eloquence implies exercise of genius, and cultivation of mind: it is very different from that natural facility of language, which is only a talent, a quality granted to all those whose passions are strong, whose organs are pliant, and whose imagination is quick. These men feel lively, are easily and deeply affected with passion, display their sensations strongly; and, by an impression purely mechanical, impart to others their enthusiasm and their passions. It is one body which speaks to another; and all motions and signs concur, and are of equal service. What is necessary to influence and lead the multitude? What is necessary to move the greater part of

mankind, and to persuade them? A vehement and pathetic tone, expressive and frequent gestures, rapid and sonorous expressions. But as to the few whose head is firm, whose taste is delicate, whose feeling exquisite, they little esteem tone, gestures, or the vain sound of words; they require facts, thoughts, reasons, presented with their proper shades of discrimination, and in due order: nor is it sufficient to strike the ear, and occupy the eyes; the soul, the heart, must be influenced by a discourse addressed to the judgment.'

In treating of divorce our institutor paints, in their true colours, the bad education which is given to young ladies, and the dreadful consequences which result from it, in the greater number of marriages among the rich. 'The education of a young lady, says he, is almost entirely occupied in the agreeable talents or arts. Solid instructions only employ a few instants, all her studies, and all her cares, have for their end the art of pleasing. She has but a slight idea of the serious occupations for which she is destined: she hears her duties to be fulfilled but rarely, and coldly spoken of, and she loves them the less as the religious principles upon which they are founded are hardly known to her, as she sees them despised by the giddy crowd around her, and as she often perceives that they are only taught her for the sake of decency. The hour arrives in which she is raised to the dignity of a wife. At first she lives in the midst of pleasures, she enjoys her independence, she breathes nothing but delight and dissipation, she only wishes to be what is called an amiable woman; she assumes that part, studies it, and is pleased with it; she places her whole happiness in it. A tender and prudent husband allows this period of delight to pass away. He then hazards some representations; he speaks of œconomy, of circumspection, of decency, of duties: it is too late; such language disgusts. He insists: ill humour arises. Seductions follow, resisted at first, at length often yielded to. The husband complains, anger ensues; he employs his authority, fury is excited. Bad counsels are listened to: sacred duties now become insupportable chains, and they must be broken. The yoke of marriage becomes odious, and must be shaken off: the law opposes, but may be eluded; there are means of separation, they are learned, they are employed, and such is the history of separations.' Candour, however, should have led our author to allow that the husband is as frequently in fault as the wife.

We shall make one extract from the medical part, concerning exercise.

'To proper exercise it is necessary that the motion have place in every part susceptible of it, that the breast be dilated beyond

beyond the usual bound of rest, that all the muscles attain the utmost degree of their extension and contraction, that strength of course be exerted and enjoy all its developements; that by these means the intestines may attain a more quick motion, which may more speedily accomplish digestion and nutrition, and the perspiration and other evacuations may be perfect and regular.

‘It is commonly believed, and physicians have lent weight to the opinion, that morals influence physics; but it is not sufficiently attended to that the moral affections, which appear to influence the natural, are commonly the effects of the latter. This is so true that a vexatious event, which would but have slightly affected us in a happy state of body, becomes horrible in bad health. Hence the success of affairs which depend on men is often connected with their physical disposition, and sometimes with a bad or good digestion.

‘We go to mineral waters, when we have exhausted the succours of art, as our ancestors went on pilgrimages. Physicians have invented this escape, at which Pliny the naturalist murmured long ago. When shall we have a wise and veracious work on this subject? When shall the properties of mineral springs be justly estimated, their efficacy known, their utility determined by experience, and the quackery to which they have given rise unveiled? The want of attention to the inefficacy of those waters, in favour of which we are prejudiced, or the personal interest which recommends their use, may lead us to suspect the justness of their fame; but observation teaches us that they cure diseases past and to come, never present diseases, except listlessness, that cruel scourge of the rich.’

We are dubious whether we should arrange with French literature our countryman Mr. Bentham’s *Panoptique*, ou *Memoire*, &c. *Panoptic*, or *Memoir on a new Mode of constructing Houses of Inspection and Correction*, Paris, printed at the National Press, though we believe it has appeared, for the first time, in the French language in its present contracted form. By a new idea in architecture, Mr. Bentham proposes a circular prison surrounding a court, in which shall be erected an edifice for the inspectors, who may thence command a view of all the cells in the prison, or house of correction, which are to be open to the court. The national assembly voted thanks to the ingenious author.

Bertezen’s *Reflexions sur les Moyens D’Ameliorer la Culture de la Soie en France*, &c. *Reflexions on the Means of improving the Cultivation of Silk in France*, Paris, 8vo. have met with some attention from learned societies of that kingdom.

dom. The author is of opinion that temperate climates are more favourable to the silk caterpillar than hot ones ; and of course he prefers France and England to Italy for the cultivation of silk. He points out a new method by which the caterpillars yield at least a third part more silk, of a better quality, and thrice in the year. But for particulars we must refer to the pamphlet itself, after observing that the author's opinion, that these insects thrive best in temperate climes, is founded not on theory, but on his experience.

M. Michel's *Essai sur le Commerce des Bêtes-à-laine*, or *Essay on the Commerce of Sheep*, Aix, 8vo. is curious, but of too local a nature to interest our readers.

Les Jardins de Betz, *The Gardens of Betz*, a poem with notes, composed by M. Cerutti in 1785, and published in 1792 by the Editor of the *Philosophical Breviary* of the late king of Prussia, Paris, 8vo. These gardens are esteemed the most beautiful in France, of those laid out on the English model ; and the present poem describes their various scenes, and intermixes philosophical reflections. The opinion of the Editor concerning the merit of M. Cerutti, as a prose writer, and as a poet, is extravagant ; but the poem has several fine passages, and even the notes deserve the praise of eloquence.

Oeuvres Posthumes de M. de Rulhieres, *Posthumous Works of M. de Rulhieres*, Paris, 12mo. Among these pretended posthumous works there is only one really written by the author whose name appears in the title-page, namely that intitled *Anecdotes concerning Marshal de Richelieu*. The other pieces seem chiefly materials sent to M. Rulhieres for his history of the revolutions of Poland.

Codicille d'un Vieillard, ou *Poésies Nouvelles d'Augustin Ximenes*. *The Codicil of an old Man, or new Poems of Augustin Ximenes*, Paris, 8vo. These poems consist of some translations from Horace, an epistle from the dukes de la Valliere to Louis XIV. some dramatic scenes taken from the *Iliad*, and intitled the *Death of Patroclus* ; a translation of the first elegy of Ovid, &c. Among the smaller original pieces, an ode on the passion for gaming has considerable merit.

Voeux d'un Solitaire, *Wishes of a Solitary*, to serve as a supplement to the work called the *Studies of Nature* : by M. de Saint Pierre, Paris, 8vo. This is the production of the pathetic author of *Paul and Virginia*, who now expresses his patriotic wishes for the public felicity of France. The commencement of the work is simple, original, and interesting.

‘ Although I possess no larger a portion of this globe than a small house, and a garden of a quarter of an acre, I love to occupy myself with the interests of mankind, for they are occupied

pie'd with mine at all times, and in all places. It is certain that my cherry-trees came originally from the kingdom of Pontus, whence Lucullus brought them to Rome, after he had destroyed Mithridates. I have no doubt that my apricot trees, of which the fruit is termed in Latin *malum Armeniacum*, descend, by graft to graft, from a tree of the same kind brought by the Romans from Armenia. According to the testimony of Pliny my vines derive their origin from the Archipelago, my pear trees from Mount Ida, and my peach trees from Persia, after these regions had been subdued by the Romans, who were accustomed to bring back, not only the kings, but the trees, of their enemies in triumph into their country. As to the things which I habitually use, I certainly owe my snuff, my sugar, and my coffee, to the poor negroes of Africa, who cultivate them in America, under the whips of the Europeans. My muslin ruffles came from the borders of the Ganges, so often desolated by our wars. As to my books, my sweetest enjoyment, I am indebted for them to men of all countries, and sometimes, without doubt, to their misfortunes. I ought then to interest myself in all mankind, because they labour for me in all parts of the world; and because I have room to hope that, as those who have preceded me have chiefly contributed to my happiness by their own misfortunes, I may also contribute by mine to the happiness of those who are to follow me.'

Passing by a natural transition to the present state of his country, M. de Saint Pierre proceeds to give us a profound and eloquent dissertation on the rights of the French people, and on their primitive liberty. By a grand rhetorical image he represents the French nation as an individual, which has lived two thousand years, and which has passed from the weakness of infancy to the wisdom of mature age, by a long course of evils and errors. Under this allegorical figure is given a political and philosophical summary of the history of France.

M. de Saint Pierre is a friend of the people, whom he regards as the basis of public power, even in monarchies. The apologue of Menenius has suggested to him the idea of the following Indian fable.

'The Branches and the Trunk of the Palm-Tree.'

'The palm tree, the highest of fruit trees, once bore, like other trees, its fruit in its branches. One day the branches, proud of their elevation and of their riches, said to their trunk, our fruits are the joy of the desert, and our evergreen leaves are its glory. It is by us that the caravans in the plains, and the ships in the sea, regulate their course. We are so elevated that the sun enlightens us before he appear above the horizon,
and

and after he has declined beneath it. We are the children of heaven; we live in the day upon its light, and in the night upon its dews. As to you, obscure son of the earth, you only drink subterranean waters; you only live by our shades; your origin is ever concealed in the sand; your stem is only covered with rough bark; and if your top may pretend to any honour, it is only that of supporting us.

‘The trunk answered, Ungrateful children! it is I who have given you birth, and it is from the sands that my juice ascends for your nourishment, engenders your fruits for my reproduction, and raises you to heaven to preserve them. It is my strength which supports your elevated feebleness against the violence of the winds.

‘Hardly had he spoken, when a hurricane from the Indian ocean began its ravages. The branches crash to and fro, strike against each other, and with groans resign their fruit. Meanwhile the trunk stood firm; and its roots supported, from the bosom of the earth, the branches agitated in their aerial elevation. When the calm returned, the branches, now covered with leaves, offered to their trunk to place in future their fruits upon his top, and to preserve them as well as they could with their leaves. The trunk consented: and since this agreement the palm-tree bears on the top of its stem its opulent fruit to the region of the winds, without fear of the tempest. Its trunk has become the symbol of strength, and its branches the emblems of virtue and glory.

‘The palm-tree is the state; its trunk and fruits are the people and their labours; the branches are the chiefs, when they are the friends of the people.’

The principles of M. de Saint Pierre often accord with those of the national assembly, and sometimes they differ from them. For example, the national assembly only admits of two powers, the legislative and the executive. M. de Saint Pierre conceives in a monarchy, as well as in other governments, a third power necessary to maintain harmony in the state, which he terms a moderating power. According to his opinion, a government is flourishing and durable where it is formed of two powers which balance each other, and of a chief, who moderates both, and is the friend of the people.

The empire of the laws is insufficient without that of morals; nay, morals can do all, even without laws; and laws can do almost nothing without morals. Laws united to morals form virtuous and free men; and the power of morals is intimately connected with that of the female sex. It has been often observed, that the writings of Rousseau owe a great part of their charms and interest to the sentiments with which the women have inspired him. In his most serious discussions he

writes from the heart. The painter of Virginia, who has so many similarities to him of Eloisa, also highly estimates the influence of women in social institutions. In our author's opinion, the prosperity of states depends more than is believed on that amiable sex.

Among a multitude of wise and useful ideas, scattered through this work, there is one relative to territorial taxes which deserves mention. Fixing at twenty acres the quantity of land necessary to support a family, our philosopher, besides the ordinary tax, would establish a censorial tax, to increase according to the extent of the property, like the duty on diamonds and glass in France; the luxury in which is less dangerous than that in land, which brings on the ruin of a state. This censorial tax is to be paid by those who possess forty acres of land, to be doubled on sixty, quadrupled on eighty: and thus to increase in geometrical progression.

M. Boulard, a Parisian bookseller, has written and published a novel, called, *La Vie et les Aventures de Ferdinand Vertamont, &c.* The Life and Adventures of Ferdinand Vertamont, and of Maurice his uncle. This work is vicious in its morals, and in its plan and execution.

Catalogue des Livres de la Bibliotheque de feu M. de Lamoignon, The Catalogue of President Lamoignon's Library, Paris, 3 vols. 8vo. This beautiful library, formed by William de Lamoignon, first president of the parliament of Paris in the time of Louis XIV. and by M. Berryer, secretary of state, who died in 1762, and whose books passed to the late president Lamoignon, his son-in-law, has now come into the hands of an English bookseller, and is expected soon to be publicly sold.

Memoires du Ministere du Duc d'Aiguillon, &c. Memoirs of the Administration of the Duke d'Aiguillon, and of his Government in Bretagne, to serve the History of the End of the Reign of Louis XV. and the Beginning of that of Louis XVI. Paris, 8vo. The author of these Memoirs shews considerable abilities, and knowledge of his subject: he is a master of the court affairs of the time, and presents his readers with a great number of curious and original anecdotes. He explains the chief intrigues profoundly, and examines every step of the opposite parties; but his animosity against the duke of Choiseul renders him so unjust as to affirm, without proof, the most scandalous calumnies. He formally imputes to the duke of Choiseul the death of the dauphin, of the dauphiness, and of the queen, who, as he says, all perished by poison. There is no occasion to undertake the labour of refuting such atrocious charges: it is sufficient to say to the accuser, Alledge your proofs; if you cannot prove, you are guilty of the blackest calumny.

Saint

Saint Flour et Justine, &c. Saint Flour and Justina, or; the History of a young Frenchwoman of the eighteenth Century, with a Dialogue on the moral Character of Women, by M. de F. Paris, 2 vols. 12mo. The character of St. Flour, who is a kind of misanthrope, is traced in an interesting manner, but is not preserved with the utmost exactness. This novel presents a striking picture of the seductions which a young woman is apt to encounter in the corrupt circle of some societies; and proves, that one single imprudence often degrades the most happy character, and draws it on, almost in spite of itself, into vice and dishonour.

Abdelazis et Zuleima, Tragedie par M. de Murville, Paris, 8vo. This tragedy is far too romantic, and wants verisimilitude in an eminent degree.

I T A L Y.

The marquis Malaspina has published at Pavia his work, intituled, *Delle Leggi del Bello*, &c. Of the Laws of the Beautiful, as applied to Painting and Architecture, 8vo. This work, which is much esteemed in Italy, is divided into three parts. In the first, the author endeavours to demonstrate why the beautiful makes an agreeable impression on the sight: to cause this effect three things are necessary, unity, variety, and propriety. After this, he separately discusses intellectual beauty, moral beauty, and external beauty, or that subject to the senses; and he gives an ingenious parallel of the three. Definitions of the fine, the delicate, the graceful, the sublime, follow. As the result of these researches, is at last given the analysis of beauty in the arts. In the second part, the author makes a particular application of these principles to painting, in explaining the cause of beauty in invention, in disposition, in expression, in design, in *chiaro scuro*, and in colouring. The third part, after having given a general idea of the beautiful in architecture, treats separately of invention, disposition, and expression, in that art: and the author lays down certain rules in consequence to succeed in them.

Governo della Toscana, &c. the Government of Tuscany under the Reign of Leopold II. Venice, 8vo. The principles and conduct of one of the wisest and most humane legislators must interest every enlightened and sensible mind. In all the regulations of this prince, one end alone is observable, the happiness of his subjects. The history of the world offers no example of a legislation more paternal, and of a government more mild.

Metodo di comporre un Cimento validissimo, &c. A Method of composing a very strong Cement, which may serve as a Varnish

Varnish for all Kinds of Vessels of Metal, Stone, or even of Wood. Venice, 8vo. This cement was a secret; the efficacy of which has been tried in the presence of commissioners appointed by the senate of Venice. It is impenetrable even by spirits of wine, or by oil. As it is of little expence, cisterns of brick are overlaid with it, in the certainty that they will be water-proof. This book is published by order of the senate, to enable all to profit by so useful a discovery; but we cannot lay it before our readers, as the foreign Journals, from which this account is taken, do not give the receipt.

Le Antichita di Herculaneo, &c. The Antiquities of Herculaneum, a new edition, of which the Plates are engraved by Thomas Paoli. Naples, 1791, folio. Of this beautiful edition, the third volume has appeared, completing the collection of paintings. Though the editor has endeavoured to render this edition as cheap as possible, the amateurs will find in it many advantages above the former. Particular care has been taken to omit nothing in the historical and mythological illustrations, which accompany the plates: and the third volume is enriched with an essential print, not to be found in the original impression. In the succeeding volumes, the busts will next follow. After these, the statues, the basso-relievos, and the sacred and common utensils, will be given. The editor undertakes to deliver a Number, of six plates, every month, with illustrations: the price of each Number is four paoli.

S P A I N.

Relacion del ultimo Viage al Estrecho de Magellanas, &c. An Account of the last Voyage to the Straits of Magellan, in the Years 1785 and 1786; with a Supplement, containing extracts from all preceding relations, manuscript or printed, concerning that part of America, its inhabitants, climate, and productions; Madrid, printed by order of his majesty, by the widow Ibarra, her son, and company, 4to. with maps. This voyage was performed by the frigate *Sancta Maria de la Cabeza*, commanded by captain Antonio de Cordova; and its objects were, to exercise the young officers of the marines, to verify anterior observations in the neighbourhood of the Straits of Magellan, and to take a chart of the coasts, in which the errors caused by the different names, which different navigators have given to the same place, should be pointed out and rectified. This useful plan has been executed in a great degree; and a nomenclature prefixed gives the synonymous names of all the ports, gulfs, promontories, rivers, isles, &c. which have been visited in this voyage.

In the Second Part, the author gives an abstract of all the preceding voyages, beginning with that of Magellan, concerning which a manuscript journal has been procured from the archives, written by a companion of Magellan, called Francisco Alvo, far superior to the false or defective accounts of Pigafetta or Barbosa. This work is well executed, and does honour to the present state of Spanish literature.

Atlas, &c. A Maritime Atlas of Spain. Madrid, large folio. This work, interesting to geography and navigation, is executed by the orders of his catholic majesty. The coasts of Spain, and those of Africa to Cape Verd, occupy thirty charts, designed with the greatest exactness, and engraven in a superior style. The explanations form a separate volume. Price of the whole seventeen piastres.

Memorias, &c. Instructive, useful, and curious Memoirs on Agriculture, Commerce, Industry, and Œconomy. Madrid, 8vo. This collection has already extended to the twelfth volume, and may be regarded as truly valuable. The present volume contains, 1. Reflections on the formation and distribution of riches; 2. An essay on the liberty of commerce and industry; 3. A memoir on different articles of commerce and arts, as cochineal, English varnish, Russia leather, &c. 4. A treatise on diamonds and pearls; 5. Elements of politics, &c.

G E R M A N Y.

Geschichte Kaiser Friedrich des Zweiten, the History of the Emperor Frederic II. Zулlichaw, 1792, 8vo. The character of this prince is painted with judgment; the historical part is faithfully and clearly detailed. The disputes of Frederic with Rome and Milan, the croisade, the war of Lombardy, are the principal features of this history.

Algemine, &c. A general Geography of the Towns and Villages of Germany. Erfurt, 2 vols. 8vo. This work ought to be the pocket companion of travellers in Germany. It gives, in alphabetical order, the position and description of all the villages, of the castles and houses of the nobility and gentry, and of the objects which may interest curiosity or commerce.

• Eleonore Koeniginn von Frankreich, &c. Eleonora queen of France, or the History of the second Crusade, by Chemnitz, Hamburgh, 2 vols, 8vo. Romances of chivalry are still in fashion in Germany; and the present is written in such manner as to be read with attention in all countries. A particularity which distinguishes this romance is, that the most interesting scenes are given in dialogue, as in the Queen of Norway, by Mr. Kotzbue; a manner which enlivens the action, and places it almost before our eyes.

Das

Das Zanberschloos, &c. The enchanted Castle, or the History of Count Tunger, by the Baron de Kuigge. Hanover, 1791, 8vo. The author's skill in tracing characters is well known, and the plan of this work furnishes him with frequent occasions of exercising it. In travelling he meets with a club of originals, and finds that their chief search is after the marvellous. He then hears of the enchanted castle, visits it, and sees miracles, but which are all naturally explained at the close.

Wiener Zeitschrift, the Vienna Journal, by Professor Hoffmann, first year. Vienna, 1792, 8vo. The professed tendency of this work is to oppose a powerful barrier to the progress of philosophy, which threatens the destruction of empires. According to Mr. Hoffmann, it is the inconsiderate philanthropy of some modern authors, and the knowledge spread without restraint among the people, which will cause the misfortunes of Europe. Upon this principle he blames the too great liberty of the press under the emperor Joseph II. and justifies the restraints imposed by his successor. He copies the mandate of Leopold II. on this subject, and adds an ample commentary: he gives a list of the books already prohibited at Vienna; and praises the prudence of Frederic of Prussia, who preferred, as he says, superstition itself to philosophy among the people.

A French translation of the Baron Kuigge's Peter Claus, or the German Gil Blas, has appeared, which will contribute to spread the fame of that ingenious work.

The third and last volume of Mr. Bartels's Briefe ueber Calabrien und Sicilien, or, Letters on Calabria and Sicily, has appeared at Gottingen, 8vo. Not contented with having examined these countries with his own eyes, the author has established a correspondence with their chief literati, and has thus gained excellent information. The population of Sicily is still only reckoned at 1,176,615; the number found in the year 1748. Agriculture is in a very low condition, the land being divided among a few proprietors, and the people having no share. The taxes are extremely high: but the government is now endeavouring to remedy these evils, in order to prevent an explosion, which might prove the more violent, as its appearance has been long stifled by external causes.

Geschichte der Schiffarths kunde, &c. the History of the Art of Navigation among the Nations of Antiquity, by Mr. Berghaus, Leipzig, 2 vols. large 8vo. with a map and twelve plates. This work was shewn in manuscript to many of the chief German literati, who communicated observations. It is a production of great merit.

Gemœhlde, &c. Domestic Scenes to form the Heart of young People, by Mrs. Ludwig, Leipzig, 4 vols. 8vo. The

intention of this authorefs is not only to procure to persons of her sex an innocent amusement, but to teach them to lend attention to the daily scenes of society, and to derive instruction from them.

Mahler Theorie, &c. A Theory of Painting, or a Guide to Beginners in that Art, by Christopher Fescl, professor of the academy of St. Luke at Rome, and painter to the duke of Witzburg, printed at Witzburg, 8vo. The author is a disciple of the celebrated Mengs, and renders to young artists the services which he himself owed to that great master. His work comprehends much information in a few leaves. The first section gives solid instructions on design, the anatomy of painting, composition, groups, perspective, draperies, contrasts, &c. The second section treats on the mixture of colours, on the mezzotinto, on harmony, on the art of managing light and shade, on aerial perspective, on the ground and different layers of colours, on what is to be observed in retouching a work, on the manner of holding and managing the pencil, and other matters relative to the mechanism of painting. This production must be highly valuable to young artists, who wish to study the real principles of their art.

Versuch, &c. An Essay towards a systematic Geography of the three Parts of the World which are yet but imperfectly known to us, beginning with Africa. Vol. I. Egypt. Frankfurt, 8vo. The author of this work, professor Bruns, of Helmstadt, believes that it is not sufficient that a geographer and a historian tell the truth, but that they must also indicate with precision the sources of their intelligence, that the reader may judge how far an assertion may be received as authentic. It is certain that the character and knowledge of a traveller have much influence on his manner of seeing, and that the testimony of one well-informed and intelligent man merits more confidence than the most circumstantial relations by persons whose intentions or knowledge may be doubted. The author has of course been very scrupulous in his quotations, and in the choice of his materials. The second volume will comprise Nubia and Abyssinia.

S W I T Z E R L A N D.

Der Vernunftige Dorfpfarrer, &c. The true Curate, a story for the country clergy and for the peasants, Zurich, 8vo. with plates. In a parish of Switzerland was a curate of great merit, and well beloved by his parishioners. On the evenings of Sundays and festivals he was accustomed to assemble them, in order to converse with them upon different subjects, which might afford them useful instruction, to answer their questions, and to communicate to them such intelligence as they might want. The schoolmaster attends, and writes down the chief matters.

matters. Such is the real or pretended origin ; the simplicity and nature of which perfectly correspond to this idea, as it treats rural objects, and those simple interests of humanity which are inherent in our uncorrupted nature. The prints are by Mr. Schellenberg, an artist of known skill.

HOLLAND.

Verzameling, &c. A Collection of authentic Pieces, relating to the remarkable Events which happened in the United Provinces in the Month of September 1787, &c. Campen, 2 vols. 8vo. These volumes form the 33d and 34th parts of the collection of public acts of the United Provinces, and furnish many materials for the history of the last revolution and counter-revolution in Holland.

Jacob in zes Bæken, Jacob in six Books, by M. G. Paape, Dordrecht, 8vo. This is one of the many imitations of *Gefner* which have appeared in Holland.

Brieven over Italien, &c. Letters on Italy, concerning chiefly the State of Medicine and Natural History in that Country, by W. X. Jansen, Leyden, 8vo. A work of merit. The laudable institution at Padua, of a garden of œconomic plants and trees, in order to make experiments relative to agriculture and planting, and to furnish seeds to the farmers if they desire, is worthy of imitation.

Geschiedenis, &c. The History of the Expedition of the Prussians into Holland in 1787, according to the Journal of M. de Pfau, Major-general in the Prussian Service, two parts, with maps and plans, Amsterdam, 4to. This author writes as a partizan.

Prys-Varhandeling, &c. Prize Dissertation upon the Question, What are the Qualities requisite for a good Biography of Poets? By M. Vereul, Amsterdam, 8vo. This is a production of merit, and has been adopted as an introduction to the biographical collection of Belgic poets, of which the first volume has appeared, containing the lives of Marnix, Feitema, and Hoogulied, with their portraits. The second volume will soon be published, and is to contain those of Miss Elis Koolart, Gerard Brand, and Adrian van Royen.

AUSTRIAN NETHERLANDS.

We hasten to correct a mistake in our last Retrospect, into which we were betrayed by a foreign Journal, concerning the Memoirs of the Brussels Academy. The department of antiquities and belles lettres is not omitted in the fourth volume of that collection. It contains the following papers in that province

vince of literature : 1. An historical and physical memoir on the substance known to the ancients by the name of lapis sarcophagus, by M. de Launai ; 2. On a collection of Roman medals of large brass, found at Wareghem, a village near Courtray, in January 1778, by the Abbé Ghesquiere : some of these are rare : none before unpublished. 3. On a Flemish diploma, by the same. 4. A Latin dissertation on some Roman monuments in the Austrian Netherlands, by Mr. Heylen. 5. An account of a fine missal preserved in the royal library of Burgundy at Brussels, by the Abbé Chevalier. 6. A dissertation on the military state of the Netherlands, under the dukes and counts, from the year 1100 to the accession of the house of Austria, by M. Desroches ; learned and interesting. 7. Continuation of researches into the theory of language, by the Count de Fraula,

D E N M A R K.

Ferfoeg, &c. An Essay on the Nature and Destination of Brutes, and on the Duties of Man towards them, by L. Smith, Copenhagen, 1791, 8vo. Mr. Smith is a warm advocate for animals, and assigns them a sort of soul, imagination, and a capability of enlarging their ideas to a certain degree. His opinions are supported by many strong facts and reasons.

Historiche Abhandlungen, &c. Historical Memoirs, by the Royal Society of Sciences at Copenhagen, &c. This is a translation into German, by M. Heinze, published at Copenhagen, and forms the fifth volume. The chief memoir is that on the geography of the North, with a map according to the ideas of Jornandes, by Mr. Schoening.

S W E D E N,

Jordbrukaren, &c. The Agricultor, a Poem, by Mr. Sioenberg, Stockholm, 8vo. This poem has merit, and the author writes like a warm patriot, in a country where the peasants are not only free, but have their voice in the legislature,

P R U S S I A.

Gezetz-buch, &c. Code of Laws for the Kingdom of Prussia and Electorate of Brandenburg, Berlin, 1791. This work, worthy of an enlightened age, does honour to the sovereign, and to those who composed it, namely, the grand chancellor Carmer, and messieurs Klein and Suarez. Its spirit may be judged of by the following article : 'The sovereignty consists in the power of governing the public force, and the actions of indi-

individuals, towards one end only, the general good. This power belongs to the king, not as a right, but as a duty.' In general the solicitude of the legislator has been rather attentive to prevent than to punish crimes. Seduced innocence is no longer the victim of a cruel prejudice, which sometimes forces it to actions which make nature shudder. It has a right to reparation: the seducer is obliged to marry the woman; but if this be improper, an honourable separation takes place. Left-hand marriages are allowed, and the children are legitimate, if there be none by a more solemn matrimony. It may be observed, that our English laws concerning marriage are absurdly severe, and seem calculated to promote seduction and prostitution. Torture is banished, and other punishments rendered as little rigorous as possible. Crimes of high-treason are only regarded as proceeding from madness, and are punished with imprisonment.

Joh. Reinhold van Patkuls, &c. The correspondence of Patkul with the Cabinet of Moscow, first Part, extending to March 1705. Berlin. 8vo. The severe punishment which Charles XII. of Sweden inflicted on this person is well known; and from the present correspondence, he appears to have been a dangerous enemy to that ambitious prince. A second part will complete this curious work.

Ansichten, &c. Descriptions of the Lower Rhine, of a Part of the Netherlands, of England, and of France by George Forster, vol. I. Berlin, 8vo. This work is the fruit of an excursion of three months in 1790; and Mr. Forster has both seen and written with animation.

Darstellungen, &c. Pictures of Italy, by Mr. Meyer, Berlin, 8vo. Though innumerable accounts of Italy have already appeared, this work has no small claim to novelty.

Des Hrn Ritt. Thunberg Reisen, &c. The Chevalier Thunberg's Travels in Europe, Africa, and Asia, translated from Swedish into German by Mr. Groskurd, Berlin, 8vo. This is the first volume of these interesting travels, and we should wish to see the whole in an English dress.

P O L A N D.

Doctor de Moneta, &c. The sole Preservative against Hydrophobia, or the Effect of the Bite of Dogs, or other Animals, when mad, by Dr. de Moneta, Physician in ordinary to his Polish Majesty, Warsaw, 8vo. Though this work be foreign to our present department, we must beg leave to give some account of it, for the sake of philanthropy. It is to be wished that the remedy may be as certain as it is easy. The doctor first advises to cover the wound with fresh earth, or with snuff,

to imbibe the saliva of the animal, and then to wash it with water. At same time, warm half a pound of butter in four times as much vinegar; and when the wound is cleared, apply a compress of linen, steeped in that mixture, and moisten it very often with the same for nine days: after which time you may safely remove the compress, and cure the wound in the usual way. During the time that the vinegar is used outwardly, the patient must take it internally, four times a day, in doses of an ounce and a half of vinegar, warmed, with a little fresh butter; and his common drink, for at least fifteen days, must be pure water, with a little vinegar or juice of citron. Any strong liquor is extremely hurtful, as is any emotion of anger or impatience. Plethoric patients may be blooded; but this precaution the author regards as little necessary. Dr. de Moneta has used the same remedy against the bites of vipers, and other venomous reptiles, and always with success. He has prevented the hydrophobia in more than sixty people; and many other physicians, who have followed his method, have found it equally efficacious. It is remarkable that, in Italy, vinegar has also been lately discovered to be a remedy for this dreadful disorder.

ENGLISH LITERATURE.

Antiquities of Ireland. By E. Ledwich, LL. B. M. R. I. A. and F. A. S. of London and Scotland. (Concluded from p. 401.)

IN resuming our consideration of this valuable work, the next dissertation which arises is that on the Ancient Forts and Castles in Ireland; with the Antiquities of Dunamase, and Ley Castle, in the Queen's County. Mr. Ledwich, with his usual learning, gives a curious account of the early Celtic and Gothic forts. After this he traces the progress of castles in Ireland; and observes, that they are built by English architects, on English models. The plan of his work then leads him to a description of the objects of the plates, which he commences with the following previous remarks.

• Before I proceed to the account of Dunamase, it may not be improper to notice an opinion of an ingenious writer, who thinks the Anglo-Saxon, Danish and Norman, forts and keeps had a sort of Celtic original, and that the first idea of them was brought from Media and the east. The error of confounding the Celtes with subsequent colonies, and thereby the antiquities of every European nation, has been largely insisted on in the course of this work; on the present occasion it is very apparent. The heppahs or forts of the new discovered islanders are thus described: a small rock detached from the main, and sixty feet above the sea, is fenced

ced round, the area at top will contain but five or six houses, and could be approached but by one narrow steep path. Another heppah is situated on a rocky promontory, two of its sides are washed by the sea, and are altogether inaccessible, the other sides are defended by strong palisades about ten feet high, tied together with withes, these were protected by ditches, twenty-four feet deep, the vallum is palisaded. The first is exactly the same as our Dûn Dunolf, Dûn Aengus and others, and the latter is a compound of our Dûn and Daingean. What was the medium of conveyance of these ideas from the old to the new world? In literary records or tradition it cannot be found, it must therefore exist solely in the warm imagination of writers. Such hypothesis deserve not the smallest attention, how respectable or celebrated soever the authors of them may be. The energies of the human mind called forth into action by particular circumstances will, in every part of the world, produce similar effects. Imitation may very well be allowed where the colonization of one country by another can with certainty be traced. Thus I have endeavoured to show from the mode of life among the Celtes, that they probably adopted from their Fírbolgian invaders, a warlike race, the use of insulated rocks as places of safety: but I am not so wedded to this or any other notion, as not instantly to relinquish it on better evidence and information.'

The next Essay presents a specimen of the Natural History of Ireland, and of the Manners of the Irish, in the Twelfth Century. This is chiefly a commentary on such passages of the topography of Ireland, by Giraldus Cambrensis, as relate to these two articles. Mr. Ledwich justly observes, that this work of Giraldus is a literary monument of great curiosity and value; and his commentary, we must observe, has the merit of adding much illustration to the text. We shall select a short specimen.

' Ornithology is the largest of Cambrensis's classes. We had falcons, hawks, merlins, and other species. An act of the 20 Edw. IV. recites, that goshawks, tiercells and falcons were formerly in great plenty in the isle, but were become scarce from the number carried away by merchants; it therefore orders 13s. and 4d. to be paid for every goshawk carried away, 6s. 8d. for every tiercel, and 10s. for every falcon. Eagles were numerous. Cranes appeared in flocks of above an hundred. As Cambrensis does not mention the ardea or heron, which differs but little from the crane, I think he confounds one with the other. Cranes were seen here in the great frost of 1739. The pavo sylvestris of our author seems to be the tetrao major, or cock of the wood, at present to be met with only in the highlands of Scotland. There were
abundance

abundance of swans in the northern parts ; storks were rare, and grouse, this is probably a mistake. There were many white crows. This has been sneered at by ignorant writers, as one of Cambrensis's fables, but white crows are not uncommon in the Orkneys and Zetland, and elsewhere. He says, we had no partridge, pheasant, nightingale or magpie. The last was driven here about the end of king John's reign ; others say much later. He relates the idle tale of the barnacle growing from fir-wood, and that bishops and religious men used them as being fish and not fowl. The French eat the macreuse or sea duck for the same reason. Those, remarks the honest Quaker, doctor Ratty, who can believe bread to be flesh, may well be excused for believing flesh to be fish. Moryson saw sixty pheasants served at one feast.'

The description of manners being one of the most interesting provinces of antiquities, it is proper that we should also submit to our readers a specimen of our author's researches on this subject, more especially as we foresee that the latter parts of Mr. Ledwich's work will admit of very few extracts.

* The Irish had two meals a day ; one in winter before day, the other and principal late in the evening. Stanishurst must allude to the richer and more civilized, when he tells us, they reclined on beds. For sir John Harrington, writing in 1599, has these words. " Other pleasant and idle tales were needless and impertinent, or to describe O'Neal's fern table and fern forms, read under the stately canopy of heaven." Their candles were peeled, rushed, enveloped in butter or grease, as in other countries they were placed in lamps of oil. They were insatiably fond of swine's flesh, and so abundant was it, that Cambrensis declares he never saw the same in any other country ; he notices particularly wild boars. These the northerners esteemed their highest luxury, nor can we wonder at their attracting them to this isle. A guest of O'Neal asked one of his guards, whether veal was not more delicate than pork ? That, answered the other, is as if you asked me was you more honourable than O'Neal. As they did not much boil or roast their meat, it was full of crude juices, and produced the leprosy ; a disease very common here formerly, for Munster had many leper houses : the same has been observed of other people with whom pork was in daily use. They were taught that the bad effects of this and every other aliment were effectually corrected by aqua vitæ. It was about the middle of the 12th century, that the distillation of ardent spirits was introduced. For some time they were used only as a medicine, and their operation in preserving health, prolonging life, dissipating humours, strengthening the heart, curing the colic, dropsy, palsy, quartan fever and stone, was firmly believed on the faith of physicians, and made them
eagerly

eagerly sought for: they were dignified with the name of aqua vitæ or eau-de-vie. At what time this liquor reached Ireland is not ascertained, when it did it received an equivalent appellation, that of uisgebeatha, usquebah, or more simply whiskey. From the citation before from Stanihurst, it appears not to have been generally but rather medicinally taken, for Spanish wine was in the greatest request, for which we gave our peltry, our only riches. Moryson says, they preferred their usquebah to the English aqua vitæ, because by mingling raisins, fennel-seeds, and other things, they mitigated its heat, made it more pleasant, less inflaming, and more refreshing to a weak stomach. From hence it appears, the Irish themselves distilled a spirit from malt in 1590, and imitated foreign liqueurs by adding aromatic seeds and spices, as was practised in France so early, according to Le Gland, as 1313. The Irish bulcaan, Ruttly tells us, was made from black oat. Buidle madness, and ceann the head, allude to the violent effects of this fiery spirit. The nectar of the Irish was composed of honey, wine, ginger, pepper and cinnamon. This was called piment. The French poets of the 13th century speak of it with rapture as being most delicious. They regarded as the very perfection of human ingenuity the union of the juice and spirit of the grape, with the perfume of foreign aromatics, so highly prized and so dear, in the same liquor.

Mr. Ledwich proceeds to observe, that Giraldus Cambrensis does not mention the moose deer, the monstrous horns of which, found in the Irish bogs, are not uncommon in collections of natural curiosities. He thinks that this enormous race perished by the hands of the Belgæ, a people greatly addicted to the chase: it is as probable that the first Celtic inhabitants contributed to this destruction of a species, whose size at once excited the avidity of the hunters, and rendered the concealment of the prey next to impossible, as soon as the shades of the primeval forests became permeable.

In the following dissertation, On the Music of the Ancient Irish, as cultivated by their Bards; and which is written by Mr. Beauford, who has before distinguished himself by his rational researches concerning Irish antiquities, not a little curious information appears. Mr. Beauford begins with assenting to Mr. Ledwich's arguments, that no genuine remains of Celtic customs and manners, of Celtic arts and sciences, exist at this day; but that, overborne by the great Scythian swarm, the Celts were either exterminated, or adopted the usages of their conquerors. He adds, that as the part of this swarm, which bent its course to Ireland, probably issued from Belgic Gaul, we must first enquire concerning the music and poetry of the latter country. After illustrating the nature of
the

the Irish music, Mr. Beauford proceeds to an enumeration of the instruments. His account of the chorus, or bag-pipe, we shall transcribe.

‘The piob-mala or bag-pipes, the chorus of the Latin-writers of the middle ages, do not appear of great antiquity in this island. Cambrensis does not mention them among the Irish musical instruments, though he asserts, that both the Welsh and Scots had them. The chorus so denominated by the Latins, from having the bag of skin, seems to be a very ancient instrument; we find it among the Greeks and Romans, and by them probably introduced from the east. Among them, however, it was of a very simple construction, consisting only of a bag of skin or leather, with two pipes, one blown by the mouth, by which the bag was filled with air, the other emitted the sound and had ventages. Under this form it is represented on an antient marble statue found at Croton in Italy; and on the front of Adderbury church in Suffolk: and still retained by the Spanish and Italian peasants. It was probably introduced into Britain by the Romans, and among the Saxons by the Britons. In England, it retained its original form and power to the 11th or 12th centuries. In subsequent ages it received several improvements, a chorus was added, consisting of two side drones; in which state it still remains among the highland Scots, and in this state it probably was introduced into Ireland sometime prior to the 14th century; for we find it a martial musical instrument of the Irish kerns or infantry, in the reign of Edward III. And as such, continued down to the 16th century.’

The harp, as Mr. Beauford shews, was certainly of Teutonic or Scythian origin. It is mentioned under its modern name, *harpa*, by Venantius Fortunatus, in the sixth century, and ascribed by him to the *barbari*, or Goths, who over-ran the empire. Our author finds the same instrument in Western Tartary, the chief seat of the Getæ, or ancient Goths, where, as M. Gmelin informs us, it is called a *gousli* by the Russians, and has only eighteen strings. The technical progress of this instrument, from that number to twenty-eight strings, and thence to its present number of thirty-three, is scientifically traced by Mr. Beauford.

Mr. Ledwich, in his next Essay, which is on the Political Constitution and Laws of the Ancient Irish, enters a wide and important field. Our limits will not permit us to follow his steps minutely. The succession to the Irish throne was elective, but generally from the royal stock or progeny: the person chosen was the brother, uncle, cousin-german, or other near relation, of the deceased prince. This was the law of Tanistry, whereby the oldest and worthiest of the surname was

was chosen. Upon the same plan was made the election of the Flaths, or chiefs of tribes: as these elected the king, so the principal men in each tribe appointed the chief from the ruling family. The Irish nobility were divided into the classes of Righ, Neimed, Tosche or Toiseach, Tiarna, and Flath. Righ was the provincial king, and the same name belonged to the chief monarch; Tiarna was the chief of a large district; Toiseach the military leader; Flath was the ruler of a Rath (fort), or Raths, and portions of land around them. Mr. Ledwich might perhaps have added, that Tiarna hence corresponded to *comes*; Toiseach to *dux*; Flath to the Saxon *thanus*. The term Neimed is not explained; and we are left to infer, from its position, that it corresponded to prince, or personage of the blood royal.

The next order to the nobility was that of the Fuidirs, or yeomen, who rented farms on stipulated conditions: the meanest rank was that of Villeins, called Betagh and Mogh.

To the disgrace of the Irish antiquaries, no collection of the Brehon laws has yet been published, though many manuscripts be extant, and there is one in the British Museum of considerable antiquity. But this is the less wonderful, as even the original historians of Ireland, such as the annals of Tighernoc, Innisfalen, and Ulster, still remain in manuscript. It is hoped that the rapid advances of that island in every art of cultivation, will speedily tend to remove this disgraceful neglect, and that Ireland will not imitate Wales and Scotland in the contempt of the early monuments of her history. It is singular that these three countries, the last refuges, according to general opinion, of the old Celtic inhabitants of Europe, should be the only three regions of which the original writers have not been published. Innes, indeed, drew some of the ancient Scottish monuments from obscurity; but Ossian has extinguished all remembrance of them. The Welch have not yet published Caradoc of Llancarvon, a genuine writer; but Geoffrey of Monmouth has been often printed. In general, these three nations have the singularity of still admiring fictions, and of a profound neglect of those veracious records, esteemed invaluable in all the other countries of Europe. But a few antiquaries of judgment and learning, such as the author of the present work, will, it is hoped, unite to deliver Ireland at least from this glaring defect.

To return. Mr. Ledwich justly observes, that the discrepancy of the Brehon laws originates chiefly from the various usages which prevailed in the different regions of Ireland. From some fragments, already published, he shews the perfect consonance of the old Irish and German laws; a circumstance which, as he observes, puzzled Mr. Hume, who did not dis-

cover that the Gothic colonies in Ireland originated from Belgium; and a stronger proof of this colonization could hardly be adduced. Mr. Ledwich proceeds to shew that the Irish had canon-laws, at least as early as the eighth century; for in the year 750, Egbert, archbishop of York, inserts five canons, expressly declared to be Irish, in his Excerptions for the use of his diocese. In Dachery's *Spicilegium* is a collection of Irish civil and canon-laws, of equal antiquity. The Brehon laws are written in a particular style; and it is to be regretted that no glossary is preserved.

The Round Towers in Ireland occupy the next Essay. Mr. Ledwich recapitulates the various opinions which have been advanced on this subject; and, after treating with due ridicule colonel Vallancey's oriental notions, he adheres to the ancient and just opinion, that they were belfreys, and supports this doctrine with many invincible proofs.

The Antiquities of New Grange, in the County of Meath, succeed. After some curious remarks on the difference between the Celtic and Gothic religious systems, our author gives an account of the large tumulus and cave at New Grange: and illustrates his subject with his usual reading and ability. But he sometimes fails in accurate discrimination, and decides rashly: as for instance, when, in speaking of Stonehenge, he supposes that the silence of the Greek and Roman writers, concerning that monument, is a proof that it is an erection of Anglo Saxon times: as if we had any description of Britain by a Greek or Roman so minute, as to lead to such an inference! Stonehenge was certainly no object for a Cæsar or a Tacitus to describe; and far less for a distant Greek. What ancient author mentions that grand edifice called the ruins of Persepolis, but assuredly only of one temple? The silence of the Saxon Chronicle is a surer proof that this work was not reared by the Anglo-Saxons. A monument, regarded with eyes of wonder by a modern antiquary, was an object of no consideration to a Greek or Roman, accustomed to far superior and more sublime scenes of architecture. To Mr. Ledwich's censure of Brucker and Borlase, for confounding the philosophy and antiquities of the Celtic and Gothic nations, we heartily assent.

• We have therefore great reason to be surprised at the mistakes of Brucker on this subject, a man of sagacity and profound erudition. He begins his account of Celtic philosophy by telling us the Celts occupied the northern and western parts of Europe, retaining a resemblance in their customs and religion, but that when they came to be formed into nations then a difference in these points was very obvious; and that under the name of Celtes were comprehended

hended the Scythians, the Germans, the Gauls, Britons and Spaniards, with those who inhabited Pannonia and the banks of the Danube. This strange jumble of people of different languages and religions presents to our author nothing but a wild chaos of contradictions. He has not advanced a dozen lines before he complains of the "obscurity and uncertainty of Celtic history, of its being loaded with so many difficulties that he can promise to give it but a very inferior degree of verisimilitude, and that he would rather modestly confess this than, as is too common, obtrude on the reader vague conjectures for certain truths." This show of candour, however, will never atone for the monstrous confusion he has introduced into Celtic antiquities, the more fatal as it is supported by ingenuity and uncommon learning. He cannot avoid remarking the opposite testimonies of Cæsar and Tacitus on the religion of the Druids: the latter says they had no temples or altars, but the former intimates both. He has no way of reconciling these writers, but by assuring us, the religion of the Northern Celtes, the Germans and Gauls was originally the same, and that the Gallic deities, statues, altars, and temples were foreign importations. Here a critical inquiry should have commenced into the religion and philosophy of the Celtes, grounded on their language, religion, and the few hints preserved by the antients. The materials for a similar procedure with the Scythians are abundant; and lastly the union of the Celtic and Scythic rituals might be easily shown. Mr. Pinkerton in his *Dissertation on the Goths and History of Scotland* has laboured successfully on this subject, these valuable works being an excellent introduction to the study of the antiquities of the British Isles.

Our author, in the following essay, discusses the ancient dress of the Irish. As we have already rather exceeded our intended bounds, we must pass rapidly over the remainder of this interesting work.—After mentioning the earliest Irish dress, Mr. Ledwich gives us the following remarks.

‘Cambrensis next proceeds to an accurate description of the Irish dress as it was at the arrival of the English: “they usually wear moderate close capuchins or hooded mantles, covering the shoulders and coming down to the elbows, composed of various colours and stripes, for the most part sewed together, under which they have fallins or jackets, and breeches and stockings of one piece.” This account though very intelligible has as yet been strangely misunderstood. The capuchin or mantle with its hood covered the head, shoulders and breast: the fallin or jacket enclosed the body, and was met by the trowsers, which clothed the thighs and legs and were tied above the hips. It is no less extraordinary

ordinary than true, that this was the dress of the Belgic Gauls in the age of Strabo. What this author describes seems to be the full dress of one of superior rank; the trowsers loose and folded, the jacket open before and the sleeves reaching to the fingers, belonged only to the higher classes. This antient Teutonic dress, Strutt has well expressed in one of his plates. Lynch speaks of a barred, fringed mantle and other things, but all late innovations. It would be surprizing indeed to find among the rude Irish any thing like a pileus or petasus, which the Greeks and Romans long wanted; the Suevi according to Tacitus had only their cirri, and the Irish their cooleens.'

The Antiquities of the Irish Church occupy four dissertations, being the last of the work, except one on miscellaneous Antiquities. In these four Dissertations Mr. Ledwich has shewn a laudable boldness of discussion, a valuable talent, which, if it discover not the truth, yet excites others to attempt, and by an unsuccessful opposition places the truth on its firmest basis. But we are sorry to observe that Mr. Ledwich seems not uninfluenced by prejudice, or by a system of expediency, upon this subject. It might be useful to persuade the Irish Catholics that Ireland was not converted by Roman missionaries, but, on the contrary, was inimical to the Roman rites till the twelfth century: yet truth ought to be the only consideration. That Gaul was converted by Greeks, not by Italians, and that Britain and Ireland received Christianity from Gaul, is not improbable. But when Mr. Ledwich proceeds to prove that St. Patrick was not sent to Ireland by pope Celestine, because Platina, a writer of the fifteenth century, says nothing of the matter, we can only lament such an absence of good reasoning in an author of talents. His other arguments are, however, of superior force. It is difficult to account for the silence, concerning St. Patrick, of all authors preceding the year 850, as Mr. Ledwich asserts: and we should wish to see an answer particularly specifying if the oldest Irish legends, published by Fleming and Colgan, are mute concerning this patron saint. In p. 389, Mr. Ledwich falls into a singular error, by forgetting that Austin was sent to the Anglo-Saxons, and not to the Britons. Our author's attack on the authenticity of Prosper's Chronicle, and of the Life of Columba, by Adamnan, shews a degree of infatuation, and obstinacy of contest, on a subject, unluckily a favourite one: every authority in his book might be rejected upon similar grounds of idle assertion. Less violence, and more discrimination, should have been used in the whole of this part; and we are sorry to see an author, so candid on other subjects, become so bigotted on this religious topic.

In the concluding Essay, the author resumes his usual powers. Upon the whole, we have not perused any antiquarian work with more pleasure and instruction.

Transactions of the Society of Antiquaries of Scotland. (Concluded from Page 410.)

THE Account of the Saxon Coins of England, extracted from a MS. written by James Stirling of Leadhills, Esq. p. 216, &c. presents no new information; but seems extracted from the works of Clark, and others, on the subject.

In lord Buchan's account of Icolmkill, we were not a little surprised to find that an inscription, dated 1511, is in 'Old British characters.' The noble author means Gothic or black letter.

Mr. Grant, in his paper on the Brasses and Iron used by the Ancients, is a stranger to the fact that, even before the age of Augustus, the latter metal alone was used in weapons of war, whence the constant use of *ferrum* for a sword. Mr. Grant reasons so ill as to suppose that Virgil, in describing the weapons used in the time of Æneas, indicates the metal used in his own time.

Lord Buchan's Life of Short the Optician, p. 251, is another of the many heterogeneous papers.

Principal Gordon's Remarks made in a Journey (Voyage) to the Orkneys are curious. The author mentions, p. 256, that the inhabitants are remarkable for the *flava cesaries*, and *oculi cesii*, assigned by Tacitus to the Germans; but adds, that the sea-green colour of the eye, which he takes to be the meaning of the word *cesius*, is so common in the Orkneys that he never met with any person whose eyes were of a different colour. We have often been puzzled by the 'yeux verts' of the old French poets in describing beautiful women; and this remark affords the only explanation which has yet occurred.

The following extract from this paper may amuse our readers.

' From Kirkwall, I went to Stromness, and, in my way thither, visited the semicircle and circle of stones, near the lake of Stenhouse. This lake is of fresh water, and runs into the sea at Stromness. It extends for about ten miles south-east; at Stenhouse, is almost divided into two separate lakes by a neck of land, where the water is so shallow, that it may be passed at any time, even when the tide flows.

' From this neck of land, the lake runs north-west for about six miles,

miles, leaving an intermediate space of dry ground, which, from one eighth of a mile, widens to about a mile towards the manse of Sondwick.

* The semicircle stands opposite to the place where the lake begins to wind to the north-west. The stones have been originally seven, four of which are still standing, and seem to be about 14 feet high; one, however, is 18 complete; their breadth about five feet; their thickness varies. This semicircle has been formed with some degree of art; for, were we to form it into a complete circle, the diameter would be 104 feet; and, upon examination, the diameter of the semicircle, as it was at first designed, is exactly 52; a clear proof that the planners of this semicircle were not unacquainted with mathematical proportions.

* At some distance from the semicircle, to the right, stands a stone by itself, eight feet high, three broad, nine inches thick, with a round hole on the side next the lake. The original design of this hole was unknown, till about twenty years ago it was discovered by the following circumstance. A young man had seduced a girl under promise of marriage, and she proving with child, was deserted by him; the young man was called before the session; the elders were particularly severe. Being asked by the minister the cause of so much rigour, they answered, you do not know what a bad man this is, he has broke the promise of Odin. Being further asked what they meant by the promise of Odin, they put him in mind of the stone at Stenhouse with the round hole in it, and added, that it was customary, when promises were made, for the contracting parties to join hands through this hole, and the promises so made were called the promises of Odin.'

The author proceeds to inform us, that the circle of stones stands between the two branches of the lake; the diameter is 336 feet. He ascertains the fact, that the circle and semicircle were Scandinavian monuments; and, indeed, the claim of the Druids to such remains begins daily to decline in the opinion of the learned.

Philanthropy induces us to make another extract from this paper, and it would be worthy of the character of sir Thomas Dundas to apply a remedy to the evil.

* I shall conclude this paper with a short description of the weights and weighing instruments used in Orkney. It never entered into my mind that they were of a different nature from those used in other parts of the British dominions; judge then how great my surprise was, when I heard pundlers and bysmers mentioned as weighing instruments. But my surprise increased on seeing them; not that they are of an unusual figure, for they are
purely

purely the *statera Romana*, but because they are so ill constructed, there being no fixed standard to make them by, that they are visibly designed for the purposes of iniquity and oppression. One would hardly believe that 35,000 souls being under the British government, a government whose peculiar object seems to have been to secure the property and privileges of individuals, have no fixed standard to regulate their weights by; yet any one who pleases, may have at Kirkwall ocular demonstration of this fact. He has only to desire a sight of their standard weights, and he will see produced a parcel of bones, stones, and pieces of lead tied together. It is needless to observe that there is, in such a standard, ample field for subtraction or addition, just as it may be convenient, and without the possibility of detection. This is not the only disadvantage attending such weighing instruments, granting they were made by a fixed standard; yet, are they, through indolence, neglect, or design, so miserably ill constructed, that I myself saw the same quantity of grain weighed three different times upon the same pundler, and each time a different weight. A third disadvantage is, that a mark, which is the original weight, is not ascertained, that is, it has not yet been determined how many ounces make a mark: in all other parts of the world, where marks were ever used, a mark was equivalent to eight ounces, but not so in Orkney. At different periods the Orkney mark has been at 12 ounces, 15 ounces, 20 ounces, 24 ounces, and 28 ounces, where it stands at present; but how long, no body knows, for it is in the power of a single man to make it what he pleases. Yet the people, who labour under this gross oppression, bear it so tamely, that their voice has been hardly heard.

Mr. Whyte's Account of the Parish of Liberton, near Edinburgh, is well drawn up. As a specimen we shall select part of the account of Morton:

• West from Mortonhall are the lands of Morton. The house of Morton is but indifferent, but the plantations around it are considerable, and the prospect most agreeable and extensive. The Belvidere here is mightily well situated. Morton is at a due distance from Pentland hills, which contribute much to form a charming landscape.

• North-west from Morton is a rampart of a circular or rather of an oval form, intersected by the turnpike road.

• Is entire on the Morton side, but not so on the others. It has not been one of the Roman camps, for they were always quadrangular, but a Roman town. The Roman military way from Burnswark hill to the north, issued into two branches at the town of Biggar. The left hand branch went to Gear-stairs and Cam-

bus Nethan, to the famous wall between the two friths of Forth and Clyde, and at length was carried as far as the Roman arms penetrated: the other branch proceeded by Linton to the Roman town just now mentioned, and from thence was directed to Cramond, where the Romans had an important station, and where certain of their ships always attended for furnishing them with provisions. Another military road came from Tiviotdale, or perhaps from the celebrated wall which the emperor Hadrian erected between Caer-Lyle and New-castle upon Tyne, and led to this town.'

We rather shrink from the enumeration of small errors, but must observe that the arms of Somerville, in 1141, could not have two supporters, p. 318, as supporters were unknown in Scotland until the thirteenth century. St. Catherine, p. 324, could not be buried in St. Catherine's chapel: a pretended relique of her may have been shewn there. To *Feegot*, an Anglo-Saxon word, signifying a cow's ditch, p. 343, we are strangers; and we may observe, once for all, that the etymologies in this volume are often highly absurd and risible. In 1502, p. 345, twelve Scottish marks were not 13s. 3d. sterling; but, as Scottish money was then to English as 1 to 4, the real sum is 40s. sterling of that time, now worth about 30l. We the rather remark this, as many writers, English and Scotch, regard the calculation of 1 to 12 as fixed for the proportion of sums, in the money of the two kingdoms, even in the fifteenth and sixteenth centuries, whereas that proportion only takes place at and after the year 1600. Again, p. 354, two hundred marks are not 11l. 2s. 2d. sterling in 1569; but, as the coin was then as 1 to 6, just double that sum. Such slips are surprising in Antiquarian Transactions.

Of Mr. Whyte's account of the ministers of Liberton a short extract shall be also given.

* The next was Mr. John Davidson. He was minister here in 1581, 1582, 1583, and 1584. He was a great high-flyer; a sanguine champion for Presbytery in its most rigorous sense; and therefore, on every occasion, inveighed with much virulency against the king and court. He intimated, in his pulpit, the sentence of excommunication against Montgomery archbishop of Glasgow, because he would not renounce the office, to which he had been so lately advanced. In 1584, from an idea that he would be forcibly seized as being concerned in the attack which had been lately made on the town and castle of Stirling, he first absconded, and afterwards fled, before any formal charge was brought against him. It is doubted whether he returned to his
function

function at Liberton : for we find him minister of Prestonpans, or Saltpans, in 1596. In both places he was accounted a prophet, or extraordinary person, by the ignorant and more bigotted sort. He is even mentioned by Fleming, in his Treatise concerning the Fulfilling of the Scriptures, as a saint, and as a person of a particular and eminent character. He aspired to be a minister of Edinburgh, and was greatly chagrined upon the disappointment. He wanted much to be reconciled to the king, whom he had so often offended. On this account he waited on him as he passed Prestonpans, in his way to England, in 1603 ; but he was most miserably disappointed ; for his majesty took not the least notice of him.'

The whole account of this parish is as complete as any tract of the kind which we have seen ; and does great credit to the industry and judgment of the author.

Mr. Little of Liberton's Enquiry into the Expedients used by the Scots (Caledonians) before the Discovery of Metals, p. 389, is a description of the weapons, &c. used by all nations in their infancy.

Mr. Tytler, in his Observations on the Vision, a Scottish poem inserted in Ramsay's Evergreen, ascribes that piece to Allan Ramsay the editor, because signed, as he says, A. R. SCOT. but the real signature in the Evergreen is AR. SCOTT, or Archibald Scott ; and Mr. Tytler allows that the poem is of a very different stamp from any of Ramsay's productions. What does Mr. Tytler mean by the 'genuine author of the poems of Chatterton?' We guess that Rowley should be read for Chatterton. The testimony of miss Ramsay, daughter of the poet is little to be relied on, with regard to a poem of which her father might be proud to be reputed the author : her memory might even deceive her, concerning a piece published so long ago ; and a circumstance which destroys the authenticity of her information is her ascribing the Eagle and Robin Red Breast to her father likewise ; while we know, from the testimony of William Guthrie, that he wrote that poem. See Boswell's Life of Johnson, vol. i. p. 58.

A long paper by Alexander Geddes, LL. D. p. 402, contains three Scottish poems, with a previous Dissertation on the Scotto-Saxon dialect. This strange article fills 66 pages, and we suspect that John Geddes, the censor, must be a relation of the author, else he would not admit such stuff. Dr. Geddes may be skillful in collating Greek MSS. but he is quite ignorant of the first principles of antiquarian or of historical reasoning ; and his Scottish poetry is a hodge-podge of poor ideas, and heterogeneous words and idioms. We incline to agree with Mr. Hume the historian, that the language of the east-

ern and southern parts of Scotland is a stronger proof that these parts were peopled by Gothic inhabitants, than can be opposed by imperfect annals, idle prejudices, or crude reasoning. When Dr. Geddes asserts, p. 408, that the names of places in the east of Scotland are Celtic, he should have reflected that he is begging the question, that in the uncertainty of etymology the names may be as justly referred to the Gothic as the Celtic, and that able antiquaries begin to see that what is called the Celtic is full of Gothic roots. When he asserts, p. 409, that the names of the Pictish kings seems to be Celtic, he must have been ignorant that the author of the late Enquiry into the History of Scotland has demonstrated them to be Gothic, has explained the meaning of many of them in that language, and has even produced some of the same *identical* names from Scandinavian monuments. But it is a convenient mode of writing, much practised among superficial antiquaries, to pass in silence what they cannot answer. The Aberdeen breviary, printed in 1509, is a fit authority for St. Er Chad, p. 409! Dr. Geddes and such authors should study the nature of historical authority, before they pretend to treat of such subjects. We need not follow Dr. Geddes in his *crambe recolta* of the origin of the Saxon tongue in Scotland, or his absurd arguments on the subject, already refuted in the work above mentioned. His attempt to prove that the broad Scotch is a superior language to the English betrays national prejudices the most gross; and he is so uncandid as to confine his enumeration of supposed advantages wholly to one side, and silently to infer that the English has no advantages in its turn!

To pass to this author's hobbling prose, which he calls poetry, the first piece thus begins:

‘ How sal the Muse o’ modern days
Attemp in geud ald Scottis phrase,
To thank you for the mekil honour
Sa graciously confer’t upon her, &c.’

Risum teneatis? This is mere English with a Scottish pronunciation, the word *mekil* excepted: and such is the rest of this long and insipid poem. A few words are indeed interspersed, some of which are Scotch, others provincial; many coined by the author, or applied by his inadvertence to senses never used before. A few of the words coined are *nati* for *native*, *pang’t*, &c. Words wrong applied, *dow*, *fremit*, &c. We only quote the first page. In this poem (we have had the patience to read it), is much invective against the progress of the English language, manners, &c. in Scotland. The judicious author probably regards civilization and industry as the curse of his country.

The

The next piece is a translation of Virgil's first Eclogue, in new Scotch, and new orthography.

'Hyl we' fre nâti' fêlds an' dèrest hèm, &c.'

The third presents us with the first Idyl of Theocritus, in the same exquisite manner.

'Swèt, fwèt, o gyt-herd is the géntil brèz, &c.'

How fortunate that these amazing productions cannot be read!

The next paper is Mr. Tytler's Dissertation on the Scottish Music, published in this singular volume for the *fourth* time! It was first given in Arnot's History of Edinburgh, then in its author's Poems of James I. thirdly, in Napier's Scottish Songs with the Music. The author is a vice-president of the society.

The Letter from the Countess Dowager of Nithsdale, p. 523, giving an account of her husband's escape out of the Tower, in 1716, is highly interesting: and we shall extract the most critical part, to relieve our readers from the dullness of many of the articles mentioned.

'The next morning I could not go to the Tower, having so many things in my hands to put in readiness; but in the evening, when all was ready, I sent for Mrs. Mills, with whom I lodged, and acquainted her with my design of attempting my lord's escape, as there was no prospect of his being pardoned; and this was the last night before the execution. I told her, that I had every thing in readiness, and that I trusted she would not refuse to accompany me, that my lord might pass for her. I pressed her to come immediately, as we had no time to lose. At the same time I sent for a Mrs. Morgan, then usually known by the name of Hilton, to whose acquaintance my dear Evans has introduced me, which I look upon as a very singular happiness. I immediately communicated my resolution to her. She was of a very tall and slender make; so I begged her to put under her own riding-hood, one that I had prepared for Mrs. Mills, as she was to lend her's to my lord, that, in coming out, he might be taken for her. Mrs. Mills was then with child; so that she was not only of the same height, but nearly of the same size as my lord. When we were in the coach, I never ceased talking, that they might have no leisure to reflect. Their surprise and astonishment, when I first opened my design to them, had made them consent, without ever thinking of the consequences. On our arrival at the Tower, the first I introduced was Mrs. Morgan; for I was only allowed to take in one at a time. She brought in the clothes that were to serve Mrs. Mills, when she left her own behind her. When Mrs. Morgan had taken off what she had brought for my purpose,

I conducted her back to the stair-case; and, in going, I begged her to send me in my maid to dress me; that I was afraid of being too late to present my last petition that night, if she did not come immediately. I dispatched her safe, and went partly down stairs to meet Mrs. Mills, who had the precaution to hold her handkerchief to her face, as was very natural for a woman to do when she was going to bid her last farewell to a friend, on the eve of his execution. I had, indeed, desired her to do it, that my lord might go out in the same manner. Her eye-brows were rather inclined to be sandy, and my lords were dark, and very thick: however, I had prepared some paint of the colour of her's, to disguise his with. I also bought an artificial head-dress of the same coloured hair as her's; and I paint his face with white, and his cheeks with rouge, to hide his long beard, which he had not had time to shave. All this provision I had before left in the Tower. The poor guards, whom my slight liberality the day before had endeared me to, let me go quietly with my company, and were not so strictly on the watch as they usually had been; and the more so, as they were persuaded, from what I had told them the day before, that the prisoners would obtain their pardon. I made Mrs. Mills take off her own hood, and put on that which I had brought for her. I then took her by the hand, and led her out of my lord's chamber; and, in passing through the next room, in which there were several people, with all the concern imaginable, I said, my dear Mrs. Catherine, go in all haste, and send me my waiting maid: she certainly cannot reflect how late it is: she forgets that I am to present a petition to night; and, if I let slip this opportunity, I am undone; for to-morrow will be too late. Hasten her as much as possible; for I shall be on thorns till she comes. Every body in the room, who were chiefly the guards wives and daughters, seemed to compassionate me exceedingly; and the centinel officiously opened the door. When I had seen her out, I returned back to my lord, and finished dressing him. I had taken care that Mrs. Mills did not go out crying as she came in, that my lord might the better pass for the lady who came in crying and afflicted; and the more so, because he had the same dress which she wore. When I had almost finished dressing my lord in all my petticoats, excepting one, I perceived that it was growing dark, and was afraid that the light of the candles might betray us; so I resolved to set off. I went out, leading him by the hand; and he held his handkerchief to his eyes. I spoke to him in the most piteous and afflicted tone of voice, bewailing bitterly the negligence of Evans, who had ruined me by her delay. Then said I, my dear Mrs. Betty, for the love of God, run quickly and bring her with you. You know my lodging; and, if ever you made dispatch in your life, do it at present: I am almost distracted with this disappointment. The guards opened the doors; and

and I went down stairs with him, still conjuring him to make all possible dispatch. As soon as he had cleared the door, I made him walk before me, for fear the centinel should take notice of his walk; but I still continued to press him to make all the dispatch he possibly could. At the bottom of the stairs I met my dear Evans, into whose hands I confided him. I had before engaged Mr. Mills to be in readiness before the Tower to conduct him to some place of safety, in case we succeeded. He looked upon the affair so very improbable to succeed, that his astonishment, when he saw us, threw him into such consternation, that he was almost out of himself; which Evans perceiving, with the greatest presence of mind, without telling him any thing, lest he should mistrust them, conducted him to some of her own friends, on whom she could rely, and so secured him, without which we should have been undone. When she had conducted him, and left him with them, she returned to find Mr. Mills, who by this time had recovered himself from his astonishment. They went home together; and, having found a place of security, they conducted him to it.'

This extract is long; but the rest of the letter is also very minute, and extends to a considerable length.

By what title Mr. Tytler, p. 538, could publish a private letter of the late Dr. Henry, our rigid ideas of epistolary secrecy prevent us from discovering. Dr. Henry might, in a letter of compliment, assent to opinions which a more sincere discussion might induce him to retract in his history. But, in answer to this letter, Mr. Tytler gives a dissertation on the marriage of Mary with Bothwell, in which he imputes that puzzling event to absolute necessity, Bothwell having committed a rape upon her person at Dunbar. The theory is specious, as is that of the author's Inquiry. Mr. Tytler is a lawyer, and accustomed to draw all evidence to one side: Mr. Whitaker, the other champion for Mary, is a writer of warm imagination, passions, and prejudices, and so attached to the house of Stuart as to parallel the character of Charles I. with that of Henry IV. of France. Hume was a philosopher; Robertson is surely cool and candid. This superficial hint is suited to our limits. It is hoped that some Italian authors may at length attempt a virtuous theory of the conduct of Jean of Naples. We mean not to say that Mary was guilty; but must withhold our opinion till some abler discussion appear. The fashion of thinking on this subject may again change.

The Address of One Hundred and Two chief Landholders, and Heads of Clans, to King George I. on his Accession to the Throne, which by Court Intrigue was prevented from being

ing delivered (a neglect which excited the clans to rebellion in 1715), is a curious paper.

The concluding article, by Mr. Barclay, on the Spot of Agricola's Engagement with Galgacus, and which we believe has been printed in part in the *Bibliotheca Topographica Britannica*, is unsatisfactory.

Upon the whole, this volume contains some curious and valuable papers; but most of these are foreign to the antiquarian class. Scoticisms abound, and the plates are very bad. Some papers, by a novelty in the Transactions of a literary society, which we cannot approve, are only republications. The essays confined to antiquities are full of prejudices, a circumstance naturally attending their deficiency in learning; for less erudition certainly never was found in any Antiquarian Transactions than in this volume, which only presents a few classical quotations, instead of that multifarious reading necessary to illustrate ancient topics. It is to be hoped that, if any future volume shall appear, the more learned members of the society may contribute to a work, which foreigners, however unjustly, may perhaps regard as a test of national erudition; and, if they compare it with their own collections of the kind, how vast must appear the difference!

Virginus and Virginia; a Poem, in Six Parts. From the Roman History. By Mrs. Gunning. 4to. 5s. Hookham. 1792.

WE would advise Mrs. Gunning to rest her literary fame on the basis of that credit, whatever it be, which she has acquired as a novellist. Her poetical abilities, if we may judge by this production, will never entitle her to any exalted seat among the favourites of the Muses. The story of *Virginus and Virginia* has been represented on our stage, and is well known to every classical reader. It is a subject capable of the highest poetical ornaments, and calculated to excite the tenderest pity, or severest indignation. The following scene, in the hand of a master, would have produced that effect. Appius commands Claudius, his agent, who claimed Virginia as his slave, to lead her off. The lover and father are of course extremely enraged upon the occasion: but the simile, particularly had the sex of the beast been changed, would have been more appropriate to the latter than the former.

‘ As, looks the lionsess, before her den,
Growling, to guard her whelps, from dangers ken!
So, look’d Icilius; so, his eye-balls glare,
So, fierce he glow’d, so upright stood his hair:
Virginus, saw his sad, distracted mind,
And, in his looks, rage, vengeance, death defin’d!’

The

The words noted in *Italics* seem to shew that Mrs. Gunning occasionally found some difficulty in completing her rhymes. But to proceed: Virginius opposes the attempt, and appeals to the people.

‘ With one accord, the multitude all cry,
Save we, the victim ! let the tyrant die !
‘ Hope, and despair, like kings, alternate reign,
Dispensing pleasure, or, inflicting pain ;
Rous’d by this cry, hope, mounts Icilius’ breast,
The cry subsides, and hope, is dispossess’d.’

These monarchs of the mind, and their rapid succession to each other, recal the scenical representation of the Brentford kings.

‘ Must, it be said, the greasy, tatter’d crew,
Coward, and, panic struck, next moment flew,
Before a handful, of Death’s licenc’d men,
To each of whom, their numbers, counted ten ;
Alas ! too true, they fled ; and left behind,
Unprop’d ; the ornaments, of human-kind ;
Whilst, on they run, these pitious sounds pursue,
Am I forsaken ! can it be by you ?
Where’s now, that love, you to Virginius bore ?
Where, that assistance, you so lately swore ?
Think, on my pangs ; and listen, how I mourn :
Pity Virginia, pity, and, return !
Ah ! go not from us ! to our rescue run ;
Turn back ; or, oh ! Virginia, is undone.

‘ He pray’d, he wept, ’twas all, that he could do,
Those hands, were bound, accusom’d to subdue :
And, on Icilius, bonds, they would have laid,
But, as they forc’d them on, his spirit fled !
Bodies, will bear controul, souls will bear none,
They, feel no freedom, but, in death alone.

‘ For all the victories, in war, he’d gain’d,
Or, honours, by those victories, obtain’d,
Virginius, triumph’d, in a less degree,
Than, for that stroke, which sat Icilius free.

‘ O’er, the pale corse, he bent, with stern delight,
To screen, the object, from Virginia’s sight ;
Who, panting, trembling, at the loud alarms,
Was flown, for refuge, to her uncle’s arms :
And, whilst the horrid tumult, had prevail’d,
In his fond breast, her drooping head conceal’d :
Too, old he was, to mingle in the fray ;
But not too old, to wipe her tears away,

‘ From the hard, grasp of pow’r, he could not save ;
Accursed Claudius, seizing as his slave !

The,

The, loveliest form, a mind, the most correct,
 That nature's hand, did ever yet effect;
 Thoughts chaster, than the pilgrim's at his shrine,
 Without excelling, and within, divine!
 This, was the peerless gem, he could not save,
 This, was the angel, Claudius, call'd his, slave:
 Touch'd, by the Brute, who monster'd human shape,
 In looks a Tyger, but in form an Ape.
 Her gentle voice, soft, as the shepherd's flute,
 In echo's vale, when all beside, is mute,
 Now raves, Virginus, and Icilius, name,
 Calls them, to snatch her, from eternal shame!
 Whilst Nutamora, strengthless, and, forlorn,
 Loud curs'd, the day, the hour, he was born.
 'Not so Virginus, he, with humble air,
 Said, Appius, pray thee, my confession hear?
 This rebel heart, obience shall, be taught,
 And, by reflection, to its duty, brought:
 Thou, mercy lov'st, and, has my penitence,
 My, former deeds, to mercy, no pretence?
 These chains unloose, and, when that act is done,
 I will proclaim thee, mercy's darling son.'

The *costume* is but little attended to in this extract. The Romans were not apt to die of grief at the loss of a mistress, or the dread of being bound in chains, as Icilius, contrary to historic testimony, is here represented to have done. Nor was it natural for Virginus, or any one, to feel 'a stern delight' at the loss of a friend, particularly at the time he stood in need of his assistance; nor to *pray* in so very humble a manner that Appius *would* 'hear his confession.' This expression of an old Roman in the times of the commonwealth, though we do not suppose it was meant as allusive to a penitent of the Roman church, has an odd effect on the mind, and impresses it with modern ideas: and Virginia's being compared to 'an angel,' and her thoughts to those of 'a pilgrim at his shrine,' are Christian images, and totally ungenial to the characters of the story. Virginus, likewise, soon after says, that it would be no pleasure to meet his daughter again, '*on this side heav'n.*'—Why Nutamora is substituted for Numitorius, the uncle of Virginia, we know not. Some grammatical defects, and they are too frequent in the poem, occur in the lines preceding and subsequent to that wherein Claudius is called a brute, who '*monster'd* human shape.'—It is, on the whole, a tame and tiresome performance. The dedication to Fashion, however, possesses some original humour and fair satire, but no poetry.

A R E V I E W
OF
P U B L I C A F F A I R S,
FROM
M A Y T O S E P T E M B E R 1792.

W E S T I N D I E S.

JAMAICA happily retains an undisturbed tranquillity, though it was feared that the agitation, and delay, of the question concerning the slave-trade might have caused some commotion among the negroes. It appears not to be the intention of government to weaken in any degree the subordination of the negroes; and it is probable that all matters of internal regulation will be left to the colonial assembly.

S O U T H A M E R I C A.

In the year 1791 the Spanish mines in Mexico and Peru have yielded more than in any former year since their discovery: their produce is estimated at 21,121,713 crowns; one million of which was in gold, the rest silver, all coined at Mexico; besides two millions of uncoined silver sent to Spain.

N E W H O L L A N D.

Late accounts of this infant colony, received by the Gorgon ship of war, represent its situation as deplorable. The ground is unfertile, and no industry appears capable of remedying the defects of the situation. The coast has not been examined by the settlers further than Broken Bay on the north, and Botany Bay on the south: but the soil seems universally rugged
and

and bad, with a remarkable deficiency of water. The description of Botany Bay, in captain Cook's voyages, appears a romance on mature examination; the rich meadow being mere quagmire, and the other advantages equally exaggerated. A town is building at Rosehill, and about a hundred huts were finished of one story high.

EAST INDIES.

The success of lord Cornwallis has been complete. Tippoo, having taken a strong position on the north side of the river Caveri, and of his capital, Seringapatam, fortified his camp, and awaited the approach of our troops. Lord Cornwallis determined to attack him in the night, and obtained a decisive victory. To save his capital Tippoo consented to the following humiliating terms. 1. That one half of his dominions should be ceded to the allies, adjacent to their respective boundaries, and agreeably to their selections. 2. Three crores, and sixty lacks, of sicca rupees to be paid to the allies. 3. All subjects of the powers, who may have been prisoners from the time of Hyder Ally, to be released. 4. Two of Tippoo's sons to be given as hostages for the performance of these three articles. Thus has ended, to the glory and advantage of England, a war to which we were induced not so much by the pretended causes, as by the knowledge that Tippoo had formed a league with France, totally to expell us from India. The French minister had boasted that, after depriving us of America, he should next cut off our Indian territories; and it is understood that the insult offered us by Spain was meant to provoke a war for this purpose. But the French revolution intervening prevented the design.

A F R I C A.

The benevolent British colony, settled near Sierra Leone, proceeds with diligence in clearing of land, and building of houses. Some delay was occasioned in obtaining the united consent of the surrounding chiefs, which was at length procured, and the dispositions of king Naimbanna appear to be very friendly. The climate is found to be more salubrious than was expected. We wish success to this settlement, established upon principles that do honour to humanity; but at the same time have no sanguine hopes. The Africans would have been more civilised had some foreign power, at a distant period, carried conquest into its middle and southern parts; for hardly has civilization taken place, except by foreign mixture;

ture; and a conquest of this kind resembles an inundation of the Nile, which at first seems to spread ruin, and leave only mud and monsters; but what a scene of industry, fertility, and beauty succeeds!

R U S S I A.

The only recent transactions of this empire, worthy of attention, relate to Poland, and are briefly narrated in the next article.

P O L A N D.

This country, after a short and unequal struggle with Russia, has been forced to abandon the new constitution, and may again be regarded as a Russian province. It had ever appeared to us that the basis of the constitution was too narrow, and that it would not stand; but we wished its prosperity, as being at least an improvement. The Polish king seems, in the consciousness of his own rectitude, and of the general patriotism, too much to have neglected the serpentine paths of prudence upon this occasion: the previous assent of Saxony should have been procured; and the sacrifice of Dantzic and Thorn to Prussia, though doubtless great, was yet to be preferred to the present national annihilation. The manifesto of the Russian empress, replete with sentiments disgraceful to humanity, and which only shew that she, and some other despots, have resolved to insult an enlightened age, by appearing in the dangerous character of professed foes of mankind, was followed by some skirmishes; but it is said that a letter written with her own hand to the Polish king, in which she declared her resolution to double or triple her troops, rather than abandon her pretensions, induced that benignant monarch to prevent the further effusion of blood. It is earnestly to be hoped that the empress who, as a princess of the greatest talents, must be sensible that lenient measures are the most lasting, may use her success with moderation, and may secure the affections of the people, by a complete emancipation of the peasantry; a measure which might not only redeem, and increase her glory, but which is the only one that, by provoking industry, and its attendants wealth and power, can raise a kingdom, which she intends for her grandson, Constantine Paulowitch, and his heirs, to any importance. But is Prussia forgetful that a family compact must follow to its danger, if not ruin, and to the consequent imminent hazard of the liberties of Europe? Have princes resolved to sacrifice every pretext of the balance of power, and even the most evident interests of
7 their

their royal posterity, to their personal pride, and suicidal enmity to freedom?

S W E D E N.

The prudence and conciliating measures of the regent have established the tranquillity of this kingdom beyond expectation: but the pretended liberty granted to the press is rather a mockery, and shews of itself that the press is enslaved.

D E N M A R K.

This kingdom, to its honour, has formally refused to join in the alliance of potentates against France; and it is to be believed that the latter realm may find an opportunity of testifying her gratitude, by exchanging the old alliance with Sweden for one with Denmark.

S P A I N.

Count Florida Blanca, the late minister, is imprisoned in the castle of Pampeluna, and is to be tried for various offences. The present minister, count d'Aranda has, as is said, abolished the superintendant tribunal of police, a kind of civil inquisition; and in other liberal measures seems to see the real interest of monarchs, which is certainly to concede with grace, in order to prevent the despair of the people from recurring to force.

P O R T U G A L.

The insanity of the queen proving incurable, the government of this country rests with the prince of Brazil.

P R U S S I A. G E R M A N Y.

The affairs of these countries being entirely interwoven with those of France, are reserved for the latter head, under which they will appear with more connection. It suffices here to commemorate, that Francis king of Hungary and Bohemia, son of the late emperor, was in the middle of July raised to the imperial throne of Germany.

A U S T R I A N N E T H E R L A N D S.

The incursion of the French into these countries did not produce the expected revolt, which indeed prudence could hardly expect till a victory had taken place. A bold manifesto, and plan of a new constitution, consisting of two houses, a
8 senate

senate and commons, has been published in French, and addressed to the Belgian people, by a committee of them residing in Paris.

UNITED NETHERLANDS.

A fleet has been ordered to be equipped, probably only with views of precaution; for the Dutch imitate in every respect the neutral conduct of Great Britain, with regard to the affairs of the continent.

F R A N C E.

Our last statement of the interesting affairs of this country terminated with the declaration of war against the king of Hungary and Bohemia, now emperor of Germany. The events of this war have hitherto been minute and indecisive. The first movement of the French was stained with defeat, and with the unpropitious murder of Theobald Dillon, the leader; who fell a prey to the suspicions and savage ferocity of some of his soldiers, who fled from the enemy, but bravely attacked their general. M. Biron, advancing towards Mons, was forced to retreat by a cry of treason spreading among the fifth and sixth regiments of dragoons; and having rallied his men, and encountering the Austrian on the following day, he was defeated, and left two hundred of his soldiers in the field. These events, though of little importance, much disappointed the friends of the French democracy, who expected to have beheld the undaunted spirit of liberty joined with unanimous patriotism.

It had been determined by the French council to carry the war into Brabant, in order that the scene of action might be withdrawn from a frontier only fifty leagues distant from Paris; that the enemy might be prevented from assembling their forces; that the ardour of the French troops, eager to attack, might not be abated; and that the reported dispositions of the Brabanters towards a revolt might be seconded.

Marshal Rochambeau having retired from the command of the northern army, on account of its want of subordination, marshal Luckner was prevailed upon to accept that department. The capture of Menin and Courtray soon afforded proofs of his activity; but in the course of ten days he was obliged to abandon these acquisitions, and retreat to Lisle. Whether, as was pretended by the French ministry of the day, his army was not sufficiently strong to maintain these conquests, and a defensive war had become a measure of necessary prudence; or, as has since been asserted, the retreat was ordered by the executive power, inimical to its own apparent

armies, and friendly to those of the enemy, we shall not pretend to determine. Certain it is that the whole conduct of the war, joined with the frequent changes in the French ministry, afforded symptoms of dissention between the king and the national assembly; and gave rise to suspicions concerning the royal sincerity, which have since been amply confirmed.

Meanwhile M. de la Fayette sent a letter to the national assembly, strongly remonstrating against the Jacobin club, which he justly considered as an *imperium in imperio*. 'Can you dissemble,' says he, 'that a faction, and to avoid vague denominations, that the Jacobin faction has occasioned all the disorders? It is that faction to which I loudly impute them. Organized like a separate empire, in its metropolis and its affiliations, blindly directed by certain ambitious chiefs, this sect forms a distinct corporation in the midst of the French people; whose power it usurps by subjugating their representatives, and their mandataries.'—'Let the royal power be untouched, for it is guaranteed by the constitution; let it be independent, for its independence is one of the springs of our liberty; let the king be revered, for he is invested with the national majesty; let him have the power of choosing a ministry that wears not the chains of a faction; and if there be conspirators, let them perish by the sword of the law. In fine, let the reign of clubs, annihilated by you, give place to the reign of the law; their usurpations to the firm and independent exercise of the constituted authorities; their disorganizing maxims to the true principles of liberty; their delirious fury to the calm and steady courage of a nation that understands its rights and defends them; and their factious combinations to the true interests of our country, which in this moment of danger ought to unite all those to whom her subjugation, and her ruin, are not objects of atrocious joy, or infamous speculation.'

In our last political article we had occasion to express similar sentiments of these clubs, which overawe the national assembly, and form in fact the chief power, though quite unknown to the constitution. But whether this letter of M. de la Fayette, a general at the head of an army, addressed to the legislative body, was not more unconstitutional we cannot decide. Setting this consideration apart, the authority of these clubs is certainly a novelty, if not a solecism, in politics; yet, as they are supported by the national voice, it may remain a question whether their existence was not necessary to counterbalance the royal influence, exerted in every clandestine shape to destroy the new constitution.

Iliacos intra muros peccatur, et extra.

This

This letter of Fayette produced, as was to have been expected, a violent ferment among the Jacobins, who by their well-known art in raising a mob, prepared to shew that their cause was not destitute of support. On the 20th of June a vast multitude of both sexes, armed with pikes, swords, muskets, and even with artillery, assembled, and proceeded to the Thuilleries. They passed through the national assembly, renewing their oath to live free or die; and thence proceeded to the Caroussel in front of the palace. A deputation from the national assembly went to protect the king, and his family, who were also surrounded with national guards; and the mob paraded through the palace without any injury. M. Petion, the mayor of Paris, at length succeeded in persuading them to depart.

It must not be forgotten that the king's refusal to sanction two decrees of the assembly, one for establishing a camp of twenty thousand men in the neighbourhood of Paris, the other for banishing the refractory priests, conspired to promote this singular insurrection; and the mob loudly demanded the royal sanction, which was however delayed.

Fayette, learning this tumult, left the army, and proceeded to Paris, where he appeared at the bar of the national assembly, and insisted that the authors and instigators should be punished; but his clamours were neglected.

Soon after an apparent reconciliation of the parties in the assembly took place, upon a motion of the bishop of Lyons, that all who held in detestation either a republic, or two chambers, should arise. Both parties arose, embraced, and mingled together: the king came and applauded their union, which was however rather an effervescence of French vivacity, than a solid resolution of reason. Petion, the mayor of Paris, who was hated by the court for various instances of exertion against its measures, was suspended from his office by the department, but soon restored.

The armies of the enemy continuing to collect in great force, the national assembly, by a new formula, pronounced the country to be in danger: in consequence of this formula, all the administrative bodies are to assemble, and all the citizens qualified to bear arms, are to remain in a state of permanent activity.

On the fourteenth of July both the generals, Luckner and Fayette, arrived at Paris; the latter was neglected, and returned to his army a few days afterwards. Luckner laid before the assembly some accounts of his operations, and of the state of the armies; from which it appeared that French enthusiasm had consisted, as usual, more in words than in actions; the

armies being ill recruited and incomplete, and in a great disproportion to those of the enemy. The four armies on the frontiers he did not estimate at above 70,000 men; and proposed that all the municipalities should furnish, at a medium, three men each, which would form an augmentation of 132,000.

The court of Vienna had, in the beginning of July, published a counter declaration, explaining the causes of the war, and retorting on the French nation some of the heavy charges contained in its declaration of war against the emperor. On the twenty-sixth day of the same month the Prussian monarch issued a concise exposition of the reasons which determined him to take up arms against France. He pleads his alliance with the emperor, and that, as sovereign of a German state, he was bound to interfere to prevent the violation of the rights of the German princes in Alsace and Lorraine, and the invasion of the territories of others: and he honestly concludes by avowing that it is his intention to repress the too great liberty of France, which might afford a dangerous example to neighbouring countries. At the same time the duke of Brunswick, general of the combined armies of Austria and Prussia, published at Coblenz a declaration to the inhabitants of France, conceived in the most haughty and presumptuous terms: he declares his intention of putting a stop to the anarchy which prevails in France, and of restoring the king to his power; and yet he afterwards expresses his design not to interfere in the internal government! It is unnecessary to dwell on the other insolent parts of this memorial, in which France is already regarded as a conquered country, and directions are given to the magistrates, national guards, and inhabitants at large: but the threat that the city of Paris shall be given up to military execution, in case the least outrage be offered to the king, queen, or royal family, is worthy of a Hun. Reason and justice must shudder, as well as humanity, at the idea that the first city in Europe may be destroyed, because a mean fellow of its mob may outrage those personages; and that thousands may perish for the sake of one person, who happened to be born in the purple. Considered even as threats, their insolence was more likely to irritate than to intimidate; and we have accordingly seen that the palace of the Thuilleries has been forced and insulted, and the persons of the royal family treated with contempt, as if the duke of Brunswick's declaration had afforded hints to the Parisian populace. It is suspected that the flame has spread too widely in France to be suppressed by any army: the duke of Brunswick may proceed to Paris, but cannot, it is supposed, be encamped on its
ruins

ruins above a month, and when he has retired the government, which he thinks established, will probably fall.

This imprudent declaration was better calculated to unite the French in one firm phalanx against the aggressors, and to recall all their slumbering animosity against their former tyrants, than any measure which their best friends could have suggested. The consequence was immediate. Louis XVI. addressed a letter to the president of the national assembly, in which he affected to doubt the authenticity of that paper, and lapsed into other professions, so notoriously false, as to set the seal to his insincerity. In the same sitting it appeared that Louis had endeavoured either to distract attention from the real dangers of the war, or to bring another enemy upon France, by a requisition of a fleet of thirty-three vessels, to oppose that of England, which was merely intended for evolution. The envoys of the commonalty of Paris appeared on the same day, the fourth of August, at the bar of the assembly; and M. Petion, at their head, demanded, in the name of the forty-eight sections, that the king should be excluded from the throne, and that the management of affairs during the interregnum, should be entrusted to responsible ministers, until the election of a new king in a national convention. Two days after the king attempted to escape from the Thuilleries, in the disguise of a peasant, but he was detected by a centinel, and went back. On the eighth of August the national assembly decided concerning the proposed accusation of Fayette, which was rejected by a large majority. The question of the king's deposition was agitated the following day, and M. Condorcet, reporter of the extraordinary committee, concluded with observing the difficulty of the case, in which whatever plan was adopted, the assembly would be accused of violating the constitution: he of course recommended only one measure, that of publishing an instruction to the people, on the mode of exercising their right of sovereignty, in order to put them on their guard against the errors, into which they might be precipitated.

The excesses of this night, and of the ensuing day, the memorable tenth of August, we relate with pain. At midnight the alarm bells sounded in every quarter of Paris, the *generale* was beat, and the citizens flew to arms. The palace of the Thuilleries was attacked by the multitude; and the king, queen, and royal family, were forced to take refuge in the national assembly. At first the Swiss guards (who were obnoxious to the people, and had been ineffectually proscribed by repeated decrees of the assembly, the king not being allowed by the constitution to have a foreign guard) repelled the po-

palace; but these being reinforced by the Marseillois, and federates from Brest, bodies which the Jacobins seem to have brought to Paris to balance the Swifs, and by national guards, the gates of the palace were burst open. The artillery joined the assailants. At this critical moment it is much to be regretted that the Swifs guards, knowing that the king and his family had fled, and were no longer under their defence, and perceiving their inferiority in number, had not yielded, and saved an useless carnage; nor is it less a matter of regret that the assailants did not more respect the fidelity of the Swifs, who were there as machines and pageants, and who resisted from a sense of their duty. Had any such ideas prevailed, an atrocious scene of blood might have been prevented; but the Swifs had been accustomed to express open contempt for the citizens, who on their part had long regarded them with peculiar enmity. The consequences were that, after a slaughter of about four hundred on each side, the Swifs guards were exterminated, and the palace ransacked.

The only vindication which can be offered for a transaction, more easy to perpetrate than to defend, was found in the numerous papers discovered in the palace, establishing beyond a possibility of doubt, that the court was in strict amity with the emigrants, and with the enemies of France, and was employing every invidious means to seduce the people, and ruin the constitution. Two years of the king's large revenue had been taken up in advance from various bankers, and employed in pensioning numerous writers against the constitution, and in other ways of corruption. An impartial writer may find reason to wonder at the depravity of human nature on both sides. The king's sincerity there was every reason to doubt, from his first acceptance of the constitution; but that the court should send out armies of its own subjects, and prepare means for their destruction; should build its honour on the eternal disgrace of France, and expect to receive lasting power from foreign succour, in opposition to the national voice, are new phenomena in politics. On the other hand the extreme violence of the Jacobins, and the scenes of blood which have followed; their abolition of aristocracy, and yet themselves constituting a real aristocracy; their hasty decisions upon questions requiring the utmost deliberation; their unconstitutional power, and abuse even of that power, will hardly recommend them to the praise of history. In many respects they resemble the English independents of last century; and their violence may probably lead to a similar termination.

That many members of the assembly were corrupted there is little reason to doubt, yet it appears that well-founded fears

fears of violence could alone have forced a majority to pronounce that the royal power was suspended, and that a national convention should be called. M. Condorcet's able memoir on this subject may be recommended as the best apology which can be offered. But it will be difficult to apologize for the extreme degradation of the royal family, equally ungenerous and impolitic; for dreadful are the effects of deep commiseration.

Meanwhile the armies, and the people at large, approve the democratic measures. Fayette has found himself forced to retire; and has, with some of its officers, been taken by the Austrians, in attempting to gain Holland, or some other neutral country. The Austrian and Prussian armies, now in full force, and who, as is supposed, delayed their march till the harvest was secured, the destruction of which would have prevented their own subsistence, have at length begun to penetrate France, and the campaign will apparently be brought to a speedy decision.

GREAT BRITAIN AND IRELAND.

Mr. Fox's bill concerning libels has at length received the sanction of both houses of parliament, and has passed into a law. But the object which has attracted the chief attention, since our last statement, is the royal proclamation against seditious writings, perhaps a measure not unnecessary to the public tranquillity. Different societies of ignorant tradesmen had taken upon them to publish papers, proposing alterations destructive to all government, such as an equal division of lands, and the like: extravagances which induced some sensible people to suppose that these were not unusual stratagems of government, to throw odium on a cause, by blending it with absurdity. But whether these seditious pieces were written by the friends or enemies of government, their existence we can avouch from ocular inspection. The writings of Mr. Paine had however attracted more general attention; the royal proclamation was, in the country, understood as an inquisitorial act against them, and with the usual consequences; for in remote villages, where hardly two copies of the Rights of Man had before been sold, hundreds were now called for, and greedily bought up; the coaches which brought up the addressers, carrying down cargoes of Paine's prohibited works. The proclamation however had certainly the intended effects: it excited numerous addresses, testifying the loyalty of the

people: it awed the democratic societies, whose cowardice thus appeared to be in exact proportion to their violence; and it warned the more quiet members of society against the danger of lending their names to seditious clubs and papers.

M. Chauvelin, the French minister at our court, having requested its interference with our allies, to prevent their assisting the enemies of France, an answer was returned, bearing that we could not use such freedom with independent states.

A small fleet of evolution performed a cruise. The camp and martial performances at Bagshot were understood to be an appendage to the proclamation.

An object of greater glory and utility is the embassy to China, for the extension of our East India trade. As this design seems to be carried on upon the national expence, it would appear to follow that the Indian monopoly is about to be broken.

The numerous riots at Birmingham, which afford matter of surprize, apparently arise from the variety of religious sects in that place; the mutual enmity of which is heightened by their close contact, and by the ignorance of their devotees, employed in intervals of hard labour, and debauched idleness.

Mr. Dundas's opposition to the bill concerning the Scottish burghs, and his reputed enmity to the rights of the people, provoked a riot at Edinburgh, in which his effigy was burnt, and one or two lives were lost, before the populace could be dispersed.

Sept. 1. 1792.

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